

**SICK-BED MEDITATION,
Comfort, against Death
and the Devil, the Law
and Sinne, the Wrath
and Judgement of God.**

**Translated out of French into
Englyssh, by I. E.**

Man

1610.



L O N D O N
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The SICK-MAN'S COMFORT against Death and the Devil, the Law and Sinne, the Wrath and Judgement of God.



He life of man b-
eing in this vale
of misery, is environed and compas-
sed in round wthd
mountains of infi-
nit calamities and
tribulatiōes: wher-

of some are but incident to some parti-
cular men, other more common & gene-
rall to all; as Death, and diseases, which
hasten and procure men to die; which a-
mate vs so much the more, when they
come vpon vs, by reason they are so dan-
gerous, and by reason that we cannot a-
void them: for albeit that Kings, Em-
perors, Princes, and other Potentates
may preserve themselves for a while
from the danger of diseases, and prevent
them by the helpe of God, vsing such
means

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good and lawfull meanes, as he hath given them for their comfort and preseruation: yet without exception not one, no not one is found amongst them, that can save, or may exempt himself, but he must die: first or last, either in battaille by the sword, or in his bed, by sicknes: or else, by such accident as the divine providence of God hath set downe before hee was borne. David could tell vs this, in many places: in the 82. Psalme, where he speaketh of Princes: I haue said, ye are Gods, and ye are all children of the most high. But yee shall die like men, and fall like one of the Princes. And in another place: There be some that put their trust in their goods, and boast themselves in the multitude of their riches. But no man maie deliver his brother, nor make agreemet with God for him: for it cost more to redeem his soule, so that hee must let that alone for euer: Yea though he liue long and see not the graue. For hee seeth that wise men also die, and perish together as well as the ignorant & foolish; and leue their riches for other, whō they haue

Psal. 32.

Psal. 49.

Hath not knowne. And in another place
he speaketh of the ende and condition of
all men in generall: What man is hee, ^{2d. I. 1. T} Psal. 89.
that liueth, and shal not see death, and
shall deliuere his owne soule from the
hand of Hell? And againe in the next
Psalme following: Thou turnest man ^{2d. I. 1. T} Psal. 90;
to destruction. Again, thou saist, come
again ye children of men. We see then,
that it is Gods decretē and ordinance in-
violate, that all men that come into the
worlde, come but conditionally, not so
to make any long tarrying, as the Treēs
which are falden deepe within the earth
by the roote, and haue a long time of a-
bode graunted them: but to passe away
swifly, as doth the Current of a run-
ning River, and to be gone, assone as it
shall please the Lord to call them away
againe. And for all that (as the Prophet
saith) we seeke to come to composition
with Death, or to haue some daies of
truce and respite to delaie his comming:
yet we see daily our daies is out, and the
date of our assignation is some expired,
when we must appeare before the dread-
full Judge at a certaine houre; ^{2d. I. 1. T} Psal. 14.

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Psal. 62.

2. Chro. 16.

Psal. 38.

the same instant wee must heare from
his own mouth the sentence definitiue,
either of life or Death, soe ever irrevo-
cable. What shall we then doe? we must
first and chieflie haue a care, not as Aza-
had, to seeke out skilfull phisitions,
to take the potions and drugs that they
shall minister, to saue vs from sicknes,
which otherwise would be incident vnto vs: nor as Mithridates had, to keepe
in store many preservatiues and medi-
cines, for feare of empoysoning by our
familiar friends: we must not prouide a
haue and goodly Horse, a sword of the
best and trustiest making, an armour of
prauie, to put our cruse therin, as though
these coulde saue vs from the hazarde of
the battaile. For all this cannot infringe
the ordinance of God, nor once saue vs
from his anger, nor any iote turne away
from vs the effects and execution of his
divine will. But the chieflie care and
consideration that we must haue, if we
either meane to prevent the mischiefs,
which may befall vs hereafter, or reme-
dye those which are happened vnto vs
alreadie, is humbly to desire, and dili-

gently

Gently to sake for the gracie and fauour
of God, which is the most souaign and
readiest remedy that men may finde for
the spedie redresse of all calamities
and aduersities; where with they shalbe
afflicted. Now for that I am earnestly
entreated by some of my brethren and
friends to select and set doyne in wri-
ting certayne places of holy scripture, for
the comfort of such as be sick, to streng-
then them against the horrours and ap-
prehensions wherewith they are com-
monly saised, as well of their sinnes and
offences, as of Death, of the Dwellinge
of the displeasure & iudgement of God;
which are more horrable a great deale,
then al the other. Finding myself bound
hereunto by Christian charitie, by the
band whereof all the members of Chri-
stes bodie are firmely linked together;
and knowing besides that it is a parte of
the charge, that God hath laid on the
neckes not onely of the ministeris of the
Gospell: but also of the wauperlent-
dents, which are ioyned with them for
ayders and fellow-helpers: I would in
no wise make refusall, to satisfie my bre-

Rom. 13.
1. Cor. 13.
1. Cor. 12.
Ephes. 4.

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thien in this their request : although I
 know well enough, that many of my fel-
 low-labourers, on whom God hath be-
 stowed greater talents, might be better
 spared, and were fitter to be employed
 in this busines, then my selfe : neverthe-
 lesse ; seeing that the members in what
 ranke so ever they bee , ought
 not to refuse any labour or service for
 the bodie, if it lie in their power to doo ;
 I will attempt by the helpe of God,
 to doo that I am able , by his grace , to
 content and satisfe them in their desire.
 Omitting then many other kinds of af-
 flictions ; by the which it pleaseth God
 to chassise and keepe vnder his chilidren,
 let vs speake here onely of Sicknes and
 Death , and set downe summarily
 consolations fit for the purpose , to in-
 duce and keepe men in the same to abide pa-
 tiently their sicknes and diseases : the
 which are not casuall things , and mat-
 ters of mere chance ; now happening
 to one, now to an other, by rash and un-
 admisidencountre ; but we must thinke
 that they are al sent vpon vs by the pro-
 vidence of God.

And altho^{gh} the endes and occasions of sicknes be divers, yet the Author is alwaies one, & is the same, who is the giner of all health and welfare. For from the mouth and ordinance of God. (as saith Jeremy) proceedeth good Lament. 3. and euill, which is contrary to god. 38. And there is none euill (as Amos saith) be it within the Cittie or in the field, but it commeth from God. So then as peace and warre, pouertie and riches, libertie and imprisonment are from God: so in like maner are health, & sicknes. David in all his anguishes confesseth this: For in the sixt psalme hee saith: O Lord Psal. 6. rebuke mee not in thine anger, neither chastise me in thy sole displeasure. His knowledging that the anguish and sicknes wherewith hee felte himselfe so grievously afflited, was the very pricking and working of Gods displeasure, whom he knew he had so^e offended. Yet saith as much in another psalme: Thine arrowes haue ligh^t upon mee, and thine hand lieth vpon mee. And in the two and thirtie psalme: Thy hand is heauy vpon me daie and night. And againe in

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the 39. Psalme, I was dumbe and spake nothing, I kept silēce euen from good, and my sorrow was more stirred: My hart was hot within mee, and while I was musing the fire kindled, &c. ¶

Isay. 38.

¶ 20 MA Job saide, that in the very stinch that came from his flesh halfe-rotten, and in the multitude of lothsome wōrnes that issed from his bodie, he still beheld but one hand of his Saviour to touch him, to the ende he might heale him againe with the other. The very Heathenish Infidels haue sometimes acknowledgēd that their Sicknes and diseases procedēd from none other cause but from God, who then punished them because of their offences. As Pharaō and his family in the daies of Abraham, the Egyptians in the time of Moyses, & the Philistines in the time of Samuell, when they kept the Arke of Covenant cap-
¶ 21 MA tain and prisoner in their owne country, after they had take it in the war, where-
in they vanquished the children of Isra-
el. We must then conclude, that diseas-

Gen. 12.
Exod. 9.

ses

ses, and generally all afflictions and aduersities do come from God, who doth nothing but with great justice and by his heavenly wisedome. For all his actions are so well directed, that nothing may be found in them, but is done with swaignt, number and measure, and for great reason, although the cause thereof be sometimes unknowne to vs. As then the Goodnes, the Power, the Wisedome, the Justice, the Equitie, Constancy, and veritie, which appeare in all the works of God, are the mocties and causes why we allow of them and praise them: So confessing all these vertues in our sicknes and other aduersities, which are the handyworke of God and of none other, ought we not to take them in good part, and to arme our selues with this faith and holy cogitation against the impatience and murmuring of our hart, which doth pricke and prouoke vs to stonake, and be angry with God, yea and sometimes to blasphemie his holy name horribly, when he will not do as we would haue him, and fulfill the wicked and disorderly desires of our sinful flesh, which

Psal. 50.

if he should do, he should become like unto vs, who are but flatterers and disseminators of our owne vices and abominationes. Contrariwise to become holy, god and vertuous, we must labour to be like vnto him, and to submit all our desires and will vnto his wil. For otherwise we are indeed but hypocrites, and although that in our praiers wee crave and desire that his will bee done, our hart doth secretly make our mouth bee found a liar, and doth by and by tell vs in our eare : ha , hypocrite that thou art , if thou mightest choose , thou hadst rather haue thy own wil to be done, then Gods will. When a man speaketh to vs of Godsprouidence, and asketh vs, if every thing that God doth , be god, and well done, we can tell him by and by , it is : and so we say to our neigbours & friends, when we see them in any anguish or affliction , to give them the best comfort and counsel that we can, and for the best and spediest remedie, we tell them then, it procedeth from the prouidence & will of God. But when it commeth to the point to apply it to our selues, we dwas

28
abusions,

Mat. 6.

phissions, who can minister god med-
cines, and give skilful counsel to others,
but will follow none themselves. Pe-
rutholes there is nothing so needfull
and wholesome for vs, as to occupy our
selues daily in meditating of the prou-
idence of God, and to acknowledge that
it guideth, governeth, and disposeth all
things : to the ende, that beholding al-
ways the workeman in his workeman-
ship, we may by and by like of it, and al-
low it, knowing that he letteth nothing
go out of his shop ; before it be thoroughly
polished, well trimmed, perfec^t and ac-
complished, as it should be in all points.
And if we give such credite to running
Artificers, to accept of their workeman-
ship, so soone as we see their marke, shall
we do so great iniury to God, as not to
allow and esteeme of his works, wher-
in we see the markes and prints of his
bountie and justice so evident and appa-
rent to the eyes of all men ?

Very true it is, that that which doth
come directly from his bountie, pleaseth
us better, then that which procedeth
from his rigour & justice : as is seen in
all thinges.

et. 1.1.7

. et. 1.1.7

. et. 1.1.7

the

the workes of Nature, some seeme more pleasant and delectable then other some: the day is more comfortable to vs then the night , the sommer more pleasant then the winter, the sunshine and cleare weather maketh vs a great deale gladder, then the blacke, pitchy, darke, rainy, and stormy season doth. So when God smileth vpon vs , and sheweth vs the light of his countenance , and by his milde and gratiouse dealing towards vs, doth cherish and make much of vs, embrasing vs with his mercy on every side, multiplying without cease his graces vpon vs , and every day endowing vs with some new benefit (as the Prophet saith) that without doubt is farre more acceptable vnto vs, then when he sheweth vs his sterne and frowning looks, & makes vs feare the rigor of his wrath, and the sting of his Justice. Did not Dauid take greater pleasure in hearing the godly & large promises that God made vnto him, to establish him in his kingdome , and to give it to him and to his children for ever , to give him victory ouer all his enemies , the which were as thicke

Psal.32.

Psal.39.

Psal.13.

thicke in every corner, as the dust in the ^{Psal. 132.} market place, to make his fame and re-
nowne to flie and resolwonde in all quar-
ters amongst strange Nations; to heare
God with his owne mouth say, that hee ^{1.Sam. 13.}
had found him a man after his own hart, ^{Psal. 78.}
to consider how God tooke and chose him
even from his shéepe, to exalt him aboue
all the houses of Israel, and how God,
did (as it were) degrade altogether the
house of Saul, to enrich and adorne him
with their spoiles, having none other
reason to do all this for him, but of his
meere grace and good will. I ask you
then, whether these so great and evident
tokens of the bountie and mercy of God
towards him, were not farre easier to be
digested, then the grievous reproches
that he made him of his ingratitude af-
ter his fall? And the fearefull threat-
nings that he vsed to discouer and pub-
lisch openly all his offence? to make mur-
thers and bloodshed abound in his house?
and that the honour of his wifes should
be stained by his owne sonnes? And yet
notwithstanding such executioes of gods
justice were verie hard, and a burthen
^{2.Sam. 12.} for

Abac.3.

2. Sam. 16.

for him almost insupportable: yet did he endure all shings patiently, and submit himselfe wholly to the will of God, assuring himselfe of his mercy (of the which he remembreth himselfe alwaies in his iudgements) that the burthen, which he would laye vpon him, should not bee to cast him downe utterly. We haue one notable example of his patience & humble obedience that hee resolued to yelde vnto God in all his aduersities, when with so modest & milde a spirit he suffered yvile & opprobrious iniurie where, with Semei reproched him, when hee was constrained to fly in all hast, and to forsake the Citie of Jerusalem, to save himselfe from the conspiracie that his sonne and all his people had wrought against him. For the principall cause, that made David so milde and patient, was, that he did referre all the presumptuous insolency, and sauciness of this Iude the Pappe, to the prouidence of God, who had raised him vp to greet him with these iniurious wordes, to make him humble, and to make triall of his patience & vertue. And what was the cause like

wise, that Job after so manifolde and great losses of his gods and children, and finally of the health of his body, did blesse and praise God so sincerely and hartily, as euer he did before in time of his prosperite, and euen then when he had his harts desire, but a speciall care that bee had of the prouidence of God, the which he did contemplate and behold stedfastly in all his miseries, that he might receive them from his hand as his blessings and speciall fauours, that he bestoweth vpon his dearest and best beloued children? The it is not inough that we beleue that all sickneses and diseases are sent from God: but we must beleue that all their circumstances come from him also: as if they be grieuous and tarry long with vs, if they be loathfull and full of paine and languishing, and sometimes if they be incurable, so that by reason of their contagion, they cause our friendes and kinfolke to restraine from visiting and comforting vs, and insomuch that wee can haue no remedy, no more then had the pore woman, which had an issue of blood for the space of twelve yeares, and Luke. 5. Mat. 9.

the

Joh. 5.

the poore man that beeing saised and be-
nummed with a palsie all ouer his bo-
die, kept his bed 38. yeares, and in al that
space could never get any remedie. We
must then attribute all this vnto God,
and thinke that he is iust and frē to di-
spurse the goods and euils, which he ta-
keth out of his treasury, to bestow them
where he thinketh best, and in such por-
tion and measure as pleaseth hym, so
that no man may complaine iustly of
him, or deauind of hym by any reason,
wherfore he doth thus or thus.

After that we be fully resolvied in
our mindes, that not onely all sicknesses
and diseases, but also ali other harmes
and euils whatsoeuer do proceede from
God, who pleaseth by his prouidence to
send them for our chastisement, having
alreadie gathered some comfortable say-
ings to encourage vs withall: now for
our better comfort mee must consider,
who this God is, that doth send vs these
afflictions; & how neare vs he is: for it is
not such a God, as these Gods are, whō
the swerde Heathen people do adore; and
are nothing at all iudiciale, unto whomne

Psal. 96.

Psal. 115.

the y

they aduersesse themselves, they cannot see
at all with their eyes, nor heare with
their eares, nor smell with their noses,
nor tast with their tonges, nor speake
with their mouthes, nor take or gine
with their hands, nor walke with their
feete, and to be shott, they can neither
do good nor harme: For they are not so
much as mortal, as are men and beasts,
but things altogether dead, which haue
in them no sense, no vnderstanding, no
moving, no feeling, or force at all. But
the God, in whome we beleue, is the
Creator of heaven and earth, who ma-
keth by the only powrable vertue of his
word all things that are in this world to
live and die, and to breath agayne: who
with one of his fingers doth measure the
earth, and hold it vp with the tip therof,
as it were with a fishooke: who know-
eth the number and the names of all the
starres, who calleth the things that are
not, as if they were: who carryeth the
eyes of life and death, who is infinite
in himselfe, and all his vertues are in-
finite: for his bountie, mercie, wisedom,
justice, and veritie, are so incapable and

Act.14.

Heb.1

Esay.40.

Psa.147

Rom.4.

Apoc.1.

incomprehensible, that their longitude, can no moze be fadomed then their largitude, nor their largitude can no moze be measured then their profunditie, which are past all length and largenes, all height and deapth, all count and capacitie.

1.Cor.3.
Psa.5.
Psa.17.
2.Cor.6.

Now this good and great God, is not farre from vs, neither by his presence, nor by his affection: he is in vs as in our owne Temple to sanctifie vs, he is about vs, to garde and keepe vs with his fauour, & to hyde vs vnder the shadowe of his wings. He is dwelling in vs, as in his owne house to guyd and governe vs, to enrich vs, to garnish and deck vs vp: our thoughtes and hearts are his galleries wherein he walketh and taketh his pleasure, there talking with vs by holye thoughtes & inspirations, that he doth put in our mindes. And althooug that he fill both heaven & earth, & that the loue that he beareth to all his creatures, be the cause that he aid & assist them, prouiding al things necessarie to nourish & preserue them: Nevertheles herein is his tender loue most of all scene, in that he bath so much

Psa.148.
Job.3.
Eph.6.

much honored vs, & born vs so great good will as to espouse vs, & to conioigne and unite vs so vnseperatly with himselfe, & by the means of such an union to receiue vs into his fellowship to be partakers of all his graces, gifts, & benefites for ever. Euen so then, as a woman which perceiueth her selfe entirely beloued of her owne husbande, neede not feare that he wil at any time misuse her: so ought we to assure our selves, that God who doth loue vs above measure, cannot do vs suffer to be done to vs any thing that shall not be for our benefit. For if then when wee were enimies (as saith S.Paul) ^{Rom.5.} wee were reconciled to him by the death of his sonne, much more beeing alreadie reconciled wee shall bee saued by his life. Is there anye thing to be imagined more absurd, then to thinke that GOD, who is the soueraigne good, can be the Author of anye euill? Or ^{Iam.3.} can wee haue from one Fountaine of spring, both salte water and sweete water?

The heretikes, as Marcion and the Manichees, tolde we that they had such

blasphemie in horrour and detestation, would establish two principles: the one of life and light: the other of death and darknesse, persuading themselves by no meanes, that from God, who is the fountaine of life & of all felicitie, might proeceede any miserie or affliction: where in they were not deceived, but in this onely, that from a good Maxime they drieve a naughtie conclusion: For in trueth, the god in so high degree as God is, that is to say, soueraigne and infinite, cannot produce any euill, no more than fire can any thing that is colde: light, darknes: or life, death. And the treason is, because God, after that he had created the world and all that therein is contained; & considered throughly all the workmanship of his hands, beare witness that they were all perfect good. And this is not simply to be understood of all things that God created and made, but it extendeth also to all things that God doth, without any exception.

For seeing that God is alwayes like to himselfe, and that in him, as Saint James sayth, there is no changing at all,

is not the least shadowe of alteration,
and as his bountie is eternall, so at all
times can it produce nothing but good
workes, and doe those things that are
good. And this is the reason which he
gave, aunswering by his Prophet to the
people, who complained of the grievous Oseas.13.
calamities that did ouerpaesse them: that
he was by no meanes the causer there-
of; as for him, he onely had procured
their benefit and safegard, but that they
were cause of their owne ruine, and of
all the desolatiōs that happened to them
in their countrey. For as the fire kin-
dleth but fire, and other things sembla-
bly do produce things of their own qua-
litie and nature alike, so doeth God so,
from whom can proceede none ill be-
cause he is perfectly good. But then will
some man saye: why, sicknes and dis-
eases, famin, pouertie, dearth, & warres,
are not these evils & plagues that God
doth sende vpon vs, and is not he then
the authoꝝ and causer of them? God sen-
deth them in deeđe, as well vpon the
good as the bad: on the one, to punishe
their sinnes, which is a verie good deede,

The sick-e-mans

and a deede of Justice: on the other to
trye their patience, or to bring them to
repentance. Thus if we would be good
servants and fitly applye these sicknesses
les that God doeth send amongst vs, re-
ferring them to their right ende, wee
should reap thereby much profit & ma-
ny godly instructions. First then there
is nothing so needfull, as to knowe our
owne sinnes, the corruption and vice
that is in vs, to the ende wee may hum-
ble our selues before God, and dispose
our selues to beseech and seeke his grace
and ffaour, the onely meane whereby
they may be remitted couered and hid
before him. That so wee may avoide and
escape his iudgement, and the condem-
nation which otherwise shall be appoin-
ted for vs, if our sinnes be not pardoned.
But wee are so naturally blinded in our
owne iudgement, by reason of the exces-
sive selfe loue that we haue in our selues,
which doth blindsolde our eyes that wee
cannot perceiue nor discouer the ma-
lice, hypocrisie, false dealing, pride, vani-
tie, despance of one another, iniustice,
impietie, idolatrie, inhumanitie, and all
this

this lumpe of wickednes which lurketh
in our heart from our birth, & batcheth
every day more and more, as occasions
shall serue to commit euil. For although
we seeke to keepe close for a while the
malice which we haue conceiued in our
hearts as women do, which say they are
not with chyld, till their bellie begin to
swell, and til the daye of their deliuerie
drawe neere, and then they most needes
confesse that which before they stoutly
denyed: So doe wee never confess our
sinnes vntil wee be by manifest p^rooofes
conuinced, and yet then wee stand to de-
bate and diminish still some thing from
the enormitie of our faultes and offen-
ces, whereof we haue a notable exam-
ple in our first Parents, who when they
stood before the face of God (from whom
nothing maye be concealed or hidden)
their owne consciences accusing them,
yet they sought by all craftie means they
could, to counterfeit and laye one from
another the fault that they had commit-
ted, & coulde not be induced, neyther
by the feare and reuerence of God, who
being present spake vnto thē, neither by

Gen. 3.

the accusation and witnes of their own
consciences which urg'd them sore on
euery side , but to confess clearely and
without any doubling , their disobedien-
ce, their ingratitude and ambition, by
the which they were cast headlong from
the happy & blessed estate wherein they
were a little before. Wherby we may
see how harde a matter it is for men to
acknowledege and confess their sinnes
sincerely and without hipocrisie . Wee
may see also by the Patriarches , who
dissembled all their wickednes, & cruell,
and inhumaine conspiracie that they had
wrought against their poore brother,
which they never acknowledg'd till they
were constrained by the anguish and di-
stresse , into the which God brought
them, to make them remember & call to
minde. And how long time was David
a sleepe in his sinne , and never once
thought vpon it, till he felte the hande of
God touch him so sore, & that he found
himself almost intrapped of his enimies,
as he confesseth himselfe : Thy hand is
heauie vpon mee day and night, & my
moisture is turned into the drought
of

Gen.42.

Psa.37.

of Summer. Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought I will confesse my selfe my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. And Saint Peter, after that he had so often times denied his maister, swearing and cursing himselfe if he euer had knownen him before: had he not perseuered still in his sinne, and abandoned himselfe wholly from the Church of God, as Iudas did, and many other Apostales which do so daily, if Jesus Christ had not cast his eye vpon him, & by his looking vpon him, pearced so deepe with in his conscience, to make him seele and bewaile his sinne? And likewise S. Paul, Luk.23.
who like a madde & raging beast, ranne about every wheres, seeking to kill and slaine all the poore Christians he could come by, in what case had he beeene if he had not repented him of his sinnes? But contrariwise had he not persisted in his obstinacie and hardnes of heart to wastre and scatter the flocke, had not the strong and mighty arme of the shepheard, who watched carefully to save his flock, stopt
Act.9.

him of his iourney and kept him short, by force, making him to acknowledge & perceiue the great hurt and iniury he did to the poore sheepe. By these few ex-
amples wee may easily perceiue , that men, although they be ouerwhelmed and
filled with an infinite number of sinnes,
yet they cannot acknowledge them , or
haue feeling of them, if God do not giue
them the grace to set them before their
eyes. And this is the reason that in ma-
ny places of holy Scripture Repentance
(which partly consisteth in the know-
ledge and displeasure that man concea-
ueth of his sinne) is called the gift of
God. For as we cannot know God, nor
those good thinges which wee ought to
seeke in him, and to hope for from his
bountie: if first we be not lightened in-
wardly by his holy spirite, and onward-
ly instructed by his holy worde : So we
cannot well knowe our selues , nor tho-
roughly sound out the vice and mischiefe
which lyeth lurking in our hearts, if the
spirite of God doe not giue vs eyes to
behold our selues in the mirrour of his
Lawe . For to beholde our selues per-
fectly,

settly, and to see what is within vs, we
cannot doe naturally , no more then the
olde foolish woman Lamia could, whom
Fables report to haue had once two
eyes , but because shee woulde see no-
thing in her house shee pulled them both
out, and cast them both out of dores, so
gossypp and marke all that was done
at her neighbours houses . And to this
agreeth verie well the Fable of Esoppe,
who saide , that euery man carryceth a
Wallet upon his shoulder , and in the
hinder parte we put our owne faultes,
to the ende wee may never see them :
and in the former parte , wee carrys
our neyghboures faultes , to the ende
that by seeing of them wee may finde
some matter to speake yll of them and
slander them .

But it is a mervaylous thing that
our sinnes shoulde be diseases so grie-
uous, so daungerous , and so mortall,
and yet that they shoulde bee so little
perceiued and regarded of those that
are infected therewith : For wee see
how Idolaters, hypocrites, ambitious, a-
varitious & voluptuous persons are mery
and

and frollicke without any signe or con-
ceit of sorrow to complaine in any wise
of their maladie. And more then that,
the Idolater never taketh greater plea-
sure, then when he beholdeth , kiss eth &
adozeth his Idoll. Againe, the hypocrite
is never better content , then when by
the shewe of some counterfeit vertue he
can come to insinuate himselfe into the
good opinion of some , and so get reputa-
tion and fame to be vertuous and godly.
And others thinke themselves never
more happie than when they haue the
full frution and peaceable possession of
the honours , riches and pleasures of
this world which they desire so much: &
the cause of all this is , that they feele
not their sicknes , the which is by so
much more dangerous . For as among
the diseases of the body none are more
pernicious than those which bring least
dolour and paine , as are the Palsies,
Letargies, apoplexies , and other colde
Cathars and fetters: for they are for the
most part vncurable. This made an an-
cient father say , that he desired not to be
sicke at all : but if it chanced that he
were

were sickle, he desired also to haue some
feeling of his disease , giuing vs to un-
derstand thereby, that there is nothing
more daungerous then to be sickle, & not
to perceiue or thinke it. What shall we
then saye to our selues, who never think
that we are so vicious as we are, and yet
we can thinke well ynough that we are
farre more vertuous then we be either:
For we never ballance and wey our vi-
ces and our vertues , but with false
weightes and measures. For when we
weigh our owne vices we take a verie
light waight , but we take one that is
somewhat heauier for our vertues , the
which we esteeme alwayses to be grea-
ter then they be , by reason of this fur-
ious fantasse or selfe loue which dim-
meth our eyesight and iudgement. And
cuen as the mistes and vapours which
rise from the earth towardes the eue-
ning or morning , beeing opposite be-
tweene the Sunne and vs , make the
Sunne to seeme a great deale bigger
then it is: So when wee do contem-
plate our owne vertues cleane through
his selfe loue of ours , which doeth so
blind

blinde the eyes of our iudgement , we suppose them to be farre greater and perfecter then they are in deed . What must we then doe to correct and amende this false iudgement of ours , whereby wee esteeme our selues to be more vertuous and a great deale lesse vicious then in deede we be . We must learne to knowe our selues , and therefore must meditate in the lawe of God day and night , directing by it all our thoughtes , our affections , our wordes , our deedes , and in summe , the whole estate of our life , as by a right and true rule , by the which we ought to measure the same . But for that wee are Treuants and negligent scholers , and for that we do not our deuoyre wholly to apply our selues to this studie , God as a good scholemaster , carefull for the profite of his children and scholers , is faine to take his rodde oftentimes in hande , to awake vs and set vs forwarde , and by sickenes and other mortifications of our flesh , to make vs knowe the vile corruption that lyeth hidden within vs . For there is nothing that holdeþ vs better vader then obes-

obedience of Gods holye will, then good discipline(as Esay saith:) Let men learne righteouſnes, when the iudgements of God are vpon the earth . And David Psalms 119. saith : Before I was afflicted I went astraye, but now I keepe thy law. And by and by he saith againe : It is good for me that I haue beene afflicted , that I may learne thy statutes . It is then verie expedient for vs to haue some sickenes and aduersities if we can tel how to vſe and apply them wel : for they make vs knowe and seele our sinnes , as on the contrary ſide, health and prosperitie doe make vs cleane forget them : for then, when in the flower of our age wee are healthfull and lustie, & all things laugh and ſmile vpon vs, we thinke vpon nothing but ſkip and fetch gambols as vpon Falwes and other beaſtes doe. If any man would come neere vs to give vs good counſell , hee ſhoulde loſe his paine : for there are none moare backewarde, moare vntamed, moare highe minded, and moare vtractable than men exalted and fauoured by Fortune , and riſſed vp by her prosperities.

That

Ier.22.

Pro.1.

Gen.18.
Psa.39.

Esa.16.

That which God reproched the people
withall by his Prophet: How often
haue I spoken vnto thee in thy prospe-
ritie, but thou wouldest neuer once
heare: and this hath beene thy fashi-
on from thy youth vpward. And Salo-
mon speaking of the propertie of the fo-
lish, saith that , it is their ruyn and vn-
doing. Certeinly it is verie hard (as
Xenophon saith) that a man shoulde be
wise and wealthie all at once , and that
being lifted vp to the top of honour, and
a bounding in riches and pleasures , to
confesse himselfe to be dust and ashes, as
Abraham did , or to be nothing but va-
nitie, as David did : but farre from this
God wot, the riche men when they are
in the prime of their riches and prospe-
rities, they thinke themselves to be som
Gods or else demic Gods ; so did Senna-
cherib, Nabuchodonozor, Antiochus,
Theus, Xerxes, Alexander, king He-
rod, & Domitian, who became so pround,
presumptuous and high minded, because
of their prosperitie , that they woulde
make themselves equall with God.
Phillip king of Macedonia considering
this,

this, to the end he might not by the hap-
pie successe of his affaires fall into anye
such insolencie, commaunded a groome
of his chamber to saye vnto him a lowde
euery morning as soone as he waked,
(Phillip) Remember thou art but a
mortal man. And sure he did very wise-
ly, foreshewing how slippery a thing pzo-
speritie is, which doeth make men
straight drunke, and lulleth them fast a
sleepe, sooner then any sweete wine,
when they drinke it, or the noyse of a soft
winde that bloweth within their hea-
ring, when they are readie to fall a sleep.
The sicknesses then, which do awake vs
and make vs confesse what our estate is,
and that sinne is the chieffest cause that
doeth engender them, are verie whole-
some and needefull for vs, and we ought
to take them for warnings that God
both send, to make vs remember him, &
to do our endeouour to seeke for him, and
such things as appertaine vnto him.
which thing we shall do, if we confess
first before him our faultes from a con- Psa 40.
trite heart, altogether hubled & brought
downe with the inwarde feeling of his

D

anger,

anger, and with a deepe displeasure that
 we haue offended him so grievously, af-
 ter so manifold benefites, graces and fa-
 vours received at his hands . in so great
 abundance that we cannot so much as
 number & count them , much lesse com-
 prehend them . Here is then liuely to be
 touched and pricked with the apprehen-
 sion and feeling of our owne ingratitude,
 we must call to minde , how that being
 Gen. J. created after the image and likenes of
 God, and by this meanes honoured a-
 bove all the other creatures of the earth,
 without hauing any respect to the ho-
 nour and dignitie , wherein he had pla-
 ced vs , we haue not only blemished and
 changed his image , but almost altoge-
 ther defaced and quite blotted it out,
 Ioh. I. wholly swarwing from Justice, holines
 and veritie , which are the vertues , by
 the which we may resemble him, so to
 followe the errors and vanities of this
 worlde , the foolish desires , and inordi-
 nate lustes and concupiscesnes of our
 flesh , to followe our owne wayes , and
 to be briefto represent in all the course
 and state of our life , the verie portrai-
 ture

ture and image of the dinel . After that
he had taken vs out of the darke some
pit of ignorance , wherein we were bu-
ried, and made shine ouer vs the bright-
nes of his face by the lively preaching of
his Gospell , and by the knowledge and
understanding that he had giuen vs of
his sonne, that wee might follow him,
whos is the light of the worlde , and
haue no more to doe with the workes of
darkenes . But leaving our guyde,
^{John.1.} and quite forsaking the waye that hee
had traced for vs to followe, we haue
strayed and gone wrong a thousand and
a thousand wayes , and as poore blinde
men , having no bodie to conduct vs,
and set vs in the waye but our owne ap-
petite and foolish phantasie two other
blinde guides , wee haue beene often at
the pittes brinke in daunger to fall in,
and to be lost for euer , had it not plea-
sed this good G D D , by his bountie to
surmount our malice , and to remem-
ber vs then, when we had cleane forgot-
^{Eph.5.} ^{John 5.} ^{Heb.2.} sen him.

Moreover , hee had deliuered vs
from the bondage of the dinel and sinne ,

Gen. 19.

which was farre more intollerable and
cruel than that slaverie of Egypt or Ba-
bylon could be, and made vs free, so the
end that we should hold fast our libertie
which he had purchased so deereley for vs
by the death of his only and welbeloued
sonne. But how often haue wee looked
behind vs as the wife of Lot did: and not
only repented and beene sorry for com-
mitting out of our Egypt, but also taken
the way backe againe, to yeld our necks
into the same yoke of slauerie, out of the
which we were made free, choosing ra-
ther to live with shame & ignomie most
miserably vnder the tyzannie of the di-
uel, of the world, and of our sinfull flesh;
then to live happily and in honour un-
der the kingdome of the sonne of God.
Likewise, how haue we acknowledged
this great grace and unspeakable fauour
that he hath shewed vs, when he is come
to finde vs out at the verie brothelhouse
of our sinnes, whether wee being trans-
ported and carried headlong by the spi-
rit of fornication, wee runne out of all
square and order, and give our selues o-
uer wholly to the dinell, who is our
bauder

aboue in every corner wherewe meete his portraiture and image, committing villaine and abomination with him publikely, and cannot withdrawe our selues by no feare, shame, or meere reue of God, who is beholder of all this out filthie and stinking dealing, and yet for all that he hath taken vs into his owne house to marrie vs and ioyne us to him by a knott and bond of loue, which can not be undone or broken, asking nothing of other dowrie with vs but chasteitie & par dicitie, promising vs to forget all our life pasted, so that hereafter we will be true to him, and keepe our faith and loyaltie that we haue vowed unto him ^{z. d. q. E}

Now considering how ofteyn, & by how many meanes we haue defyled this mariage bed, committing fornication with the world and the concupisences of our flesh, making our God, some of their riches, some of their bellies and pleasures and others of their estates and honours: worshipping our owne passions & pleasures, which we haue placed in our hart, as it were vpon an high altar, and in the highest place of the Temple of God,

which therewith we haue prophalmed
polluted, and by consequent, haue deser-
ued it al dñe the death, that is, to be cleane
scraped out of his favour, and blotted out
of the booke of life for ever. And what a
shame and confusion is this, for vs to bee
chosen & elected out of the wicked race
of this world: & of the children of wrath
that we were naturally, to be made the
children of God, to this ende that wee
should live and dye in his service, & how
soe euer unto him a loue, a feare, an ho-
nor, and obedience from the bottome of
our heart, & the vttermost of our power,
and yet in all our conuersation we haue
alwayes shewed our selues rebellious,
licentious, perverse, and stiffe-necked, re-
jecting all good discipline, stopping our
eares as the serpent doeth, for feare lest
we should heare the sweet enchantment
of the Gospel, taking agains our stonie
and vncircumcised hearts, to this ende
that wee might not engrau the promis-
ses and lawes of God therein: How oft
hath the shepheheard assayed to gather
vs vnder his wings, as a Hen doeth her
chickens, and wee would not? How oft

Eph. 2.

Mat. 23.

hath

hath he knocked at our doores , and wee
would never so much as once open to
him? How many times hath he stretched
forth his armes to embrace vs, but we
were stubborne , and would not be tou-
ched? When he sought vs, wee hid our
selues , when he called vs, we woulde
not aunswere at all. When he coman-
ded vs to get vp and followe him , wee
were straight wearie . When he hath
smitten vs, wee were hardened as the
smithes Anuell with the strokcs of the
hammer . When he made much of vs,
we flattered our selues . Whether heo
would allure vs by faire promises , or
make vs affraid by menacings, we haue
stil hardened our selues not to beleue
the one, and to make but a mockerye of
the other? To be shorft, what meanes so
ever he hath vsed to catch vs, like wilye
and craftie foxes , wee haue kept our Esay.5.
selues stila loofe off him. Likewise wee
were his byneyarde , wherein he tooke
all his delight , wherein he spared no
cost to prune and trymme, and to bring
it to all perfection . He had planted in
it a passing good young Wine , made it

cleane, cast a ditch about it, hedged and enclosed it on every side, hoping to haue some good fruite in due season: but alas, he is greatly disappointed, for wheras we should bring him forth good raisons, we haue brought forth nothing but wilde and souer grapes , doing all that wee could, to make him cut vs off from the stocke of his vine, and like olde and withered vyne branches, to cast vs an hundred and an hundred times into the fire to be burned for euer . And what is the reason likewise that being barren and fruteles trees in these acceptable dayes and season of our saluation (as the Prophet layeth) Jesus Christ finding no fruite in vs, hath not cursed vs the same houre, that he did the withered figg tree: for how should we be able to excuse this sterilitie and barrennesse : were not we planted along the cleare currants of the rivers of the word of God, by the which we were daily watered : and yet haue we brought forth no more fruite than bryers that growe vpon heathes, or thornes that growe in hedges . And seeing that the Axe is layde to the roote of the

Mat. 21.
Psa. 1.

Mat. 3.

and the tree which bringeth not forth good
fruite: who is he that hath saued vs from
blas, being cut vp by the roote , and from be-
ing cast into the fire of Hell , to be bur-
ned there for ever ? We cannot denye
but we haue been as vnproufitable straw,
and that often times we haue laide no-
thing but stubble and strawe vpon the
preious foundation of our selues and of
the Church . Who letted then that we 1. Cor. 3.
had not bee carried away cleane with
the wind, and that the fire had not con-
sumed vs and all our building : The
Jer. 2. Prophets they reproched Iuda, for that
shee had iustified her sister by her licen-
tiousnes a dissolucons , unto the which
shee had abandoned her selfe more than
her sister had : But wee may well con-
fesse that we haue iustified them both,
for what kinde of wickednes haue wee
omitted or forgot to put in practise : as
impieties, blasphemies, prophanation
of the true and sincere seruice of God,
contempt of his worde, iniustice, oppres-
sion, violence, rebellion, disobedience,
hatred, enuie, murder, fornicatiō, whor-
dome, detraction, haue they not , and do
they

they not still raigne amongest vs ? If we may iudge the goodnes of the earth by the good fruits that it bringeth forth, Heb.6. being well tilled and well watered by rayne from heaven : what maye wee iudge to the contrarie of that which hath had all costes, both trimming, tilling & watering, and abundant and infinite of blessings from aboue from the father of lightes, and yet bringeth foorth nothing Iam.1. but nettles, thornes and thistles? What endevour haue we done, or what duitie or ditigence haue we shewed, I doe not saye of children, seruants, or friendes (as we are accounted) and as we ought to be : but I meane of the least and sim- plest creatures that are in the worlde, the which contains themselues euery one in the obedience of their Creatour, never changing their ranke and place, wherein he hath appointed them to be, and never being awarie to doe and execute his will and commaundement? Our fathers haue seene , and wee also haue seene after them, that the heauen, the Sunne, the Moone, the Starres, the Clements, all living creatures , the plants

plants and trees haue contained them
selues within the compasse that God li-
mitted them after their creation, & kept
the same measure in their diocesses in al
their goings and moouings that God
had gien them to obserue, never going
out of their rankes, nor troubling the
order that God had appointed in the u-
niuersall world. But men haue been ir-
regular & heteroclites, and nowe we are
more than ever before: and that which
is worse than all the rest, we see manye
at this present day, who to fil vp the mea-
sure of all their other wickednes, adde
therunto a certain impudencie & shame-
lesnes, stopping their eares at all good Esa.3.
lessons, shewing in all their behaviour &
gesture the very shameles forehead of an
impudent harlot. Where is become at ¶
this day among sinners, that shamefast- Dan.9.
nes & confusio that was seen in Daniel? Luk.18.
Wher is the pore Publican, that durst
not cast his eyes vp to heauen so; shame
he had so offended his good God? Wher
is become of that floud of teares that di- Luk.7.
stilled frō Marie Magdalen, that suffised
to wash the feet of our Sauour Christ?
Wher

Ier.9.

Luk.22.
Act.2.

Psa.3.

Ioh.3.

Wher are these eyes now turned into his fountaines of waters, as were those of the Prophet Ieremic bewayling the sinnes & miseries that are in this world? this Where is the bitternes of heart wherwith S. Peter was seised so soone as hee had remembred his owne sinne? Where is hea that compunction and sorrow, that the people shewed to haue after the good lesson that S. Peter gave them concerning his wicked consenting to the death of our Sauour Jesus Christ to satisfie the appetites and ennie of the Sacrifi- catours? Where is that sorrowe and inward griefe of heart wherewith Dauid was so sore disquieted in minde when he groaning and sighing saide: I fainted in my mourning: I make my bed euerie night to swimme, and water my couch with teares. And in another place saying: I knowe mine iniquities and my sinne is alwajes before mee? Where is become the sackcloth and ashes wherewith the Niniuites did shewre their re- pentance to be sincere and vnfained: by the which they shall without all doubt condemne at the day of iudgement all this

This masqued rable of Penitents which
we may daily see in Italie & in Auignon? Where may one of them be found at
old this day, that for the great heauinesse &
their displeasure that they take to haue offend
beeded God, pull their haire and rent their
are is heard frō their chinne, as the Prophets
it the required in their time of those that they
good exhortēd to repentance, to turne away
the displeasure of God from them, when
eath they were threatened, and to appaise it
when they were punished? Where shal
we finde one whose soule is pearced
with such sorrow and heauines, whose
heart is humbled and brought so lowe,
as the Prophet Iocel requireth, with a
conscience almost desolate and comfort-
les, with a deepe displeasure voide of all
dissimulation and hypocrisie, presenting
himselfe before the maiestie of God, to
make him a true confession of his sinnes,
and in all humilitie to beseech and re-
quire his mercie and pardon? Hereby
may we perceiue what is the hardnes &
contumacie of our hearts, the little fee-
ling we haue of our sins, the little feare
we haue to offend God, the little loue
and

Esa 22.

Iocl.2.

and reuerence wee shewe vnto him,
and the little obedience and homage
that wee yeilde vnto him. And being
such (good God) what good faith or be-
leefe can wee haue in thee? Faith (as
saith Saint Peter) purifieth our hearts.
What faith then can they pretend to
haue, who haue their hearts yet full of
filth and corruption? Who haue them
puffed vp and swollen with ambition,
pride, auarice, pleasures, impatience,
revenge, hatred, enuie, and other like
passions and affections of the flesh al-
together disordinate and without all
measure. Faith doeth regenerete vs,
and make vs newe creatures: of earthly,
it maketh vs heauenly: of carnall
men, it maketh vs become spirituall: of
the children of wrath and darkenes, it
maketh vs children of light and grace:
and to be short, of verye diuels it ma-
keth vs Angels of heauen. Who so e-
uer then hath his heart tyed to earth-
ly things, and thinketh nothing or

Galat, 5. little at all on the thinges which are
from aboue, who iogneth not him-
selfe with the spirite in the battaile, to
fight

sight against the flesh , but being assai-
led and set upon by his owne concupis-
cences , gueith them place straighte,
and maketh him selfe his owne slane
and prisoner, hee abuseth the grace of
God, and in steede of retaining it , and
keeping it still with him , living in his
feare , and in the obedience of his holye
will, turneth it cleane away , and di-
ueth it farre from him , by licenciousnes
of life, whereunto he doeth giue ouer
himself, vnder a baine confidence that he
hath to find it alwayes at his pleasure :
readie to excuse and couer all his sinnes.
So he deceiueth himself much weening
to be faithfull , and yet hath no better
faith than the verie diuels : neither can
his faith assure him at the daye of iudge-
ment more than theirs can.

Likewise , doeth not faith exempt
vs from the iudgement and condem-
nation of God , as Jesus Christ sayeth:
*He that belieueth shall not come into
iudgement at all.* And Saint Paul saith:
*That there is no condemnation to them
which by faith are graffed into the bodie
of Jesus Christ ; but they which liue
after*

Ioh.3. & 5.
Rom.8.

Ibid.

after the flesh, and stand in no awe to do those things which God hath forbidden: and contrariwise to omit and neglect those things which he hath command'ed to be done: howe can they escape the judgement of death, and of the curse pronounced in the lawe against all them that transgresse it, seeing that they doe it weetingly, willingly, and of deliberate purpose? If their conscience condemne them, God who is greater than their conscience, who knoweth and soundeth the depth of their hearts, howe shall he forgive them? Likewise: faith, when it is a true faith doeth inuest vs with Justice and the spirite of Jesus Christ, which are so linked together, and doe so follow one another, that the one cannot be found without the other. Seing then that the spirit of God cannot be resident in vs, but must needes worke his effect, that is to saye, must illuminate, sanctifie, quicken, guyde and governe vs in all our counsels, thoughts, affections, wordes and actions. What faith, I pray you, do we thinke we haue, if we do not shewe it forth by an holye and landable

con-

Joh.3.
Psa.44.
Rom.3.

Gall.5.
Eph.

conuersation , mortifying and crucifying our flesh with all the lustes thereof, putting off our old man with all his affections, hating and detesting all kind of sinne, and embracing all kind of vertue: Thes. 5. abstaining not onely from euill, but also from all that which hath any shewe Ezech. 33. or apperance of euill. And to conclude, continuing this holy exercise without any interruption vnto the ende of our life : For if any one shall (as the Prophet sayeth) doe the best he can to live well for awhile, and after shal come to wander and goe aside from the right way, before he be arrived at the ende of his iourney: God shal haue no remembrance of any good deedes that he hathe done before, and shall not allowe him so much as one of them, when he shal come to heare his count : For he promiseth not salvation & life euerlasting to those that shall begin to doe well, but to those onely who shall courageously and with an invincible heart persenere to the end. And he giueth not the price and crowne of immortallitie but to those that runne out to the ende of the lease , and

haue truly combated all the time of
their life. For what auayleth it a mer-
chant which sayleth into India to rigg
his skippe with some rich merchandize,
if after he hath escaped manye perills at
Sea, and sayled fortunately 14. or 15.
Monethes together , he then come to
strike against some rocke & suffer shipp-
wracke before he euer come to his iur-
neyes ende . All those which departed
out of Egypt vnder the conduct of Moses
entered not into the land of Canaan, for
the greatest part were left behinde and
dyed by the way, and were shut out of the
rest that God had promised to their fa-
thers, because of their infidelitie & other
vices , whiche the Apostle nameth in the
first Epistle to the Corinthians. So we

1.Cor. 10.

must never hope to enjoy that life ever-
lasting, and most blessed & happy estate
that he hath promised and reserved for
his elect, if we do not perseuere vnto the
end in the faith of his worde , and in the
obedience of his holy will , whiche thing
Rom. 10. to do is granted to verie fewe persons.
Moreover, faith, when it is true & lively
is it not accompanied with a certaine
zeale

seale & debemencie of the spirite, which bringeth it forth, to confesse the name of God publikely, to sing Psalmes to him, to set forth and tell of all his wondrous workes, and to make also publike profession of Jesus Christ and of his gospel, and without all feare, shame, and dissimulation, to maintaine and defende the trueth constantly against all thosc which resist and withstand the same? But if we will examine throughly, and without all flatterie, truely iudging of all our actions, we must needes confesse and acknowledge that in the most of vs, there hath been a maruelous great slackenes of duetie herein, for that wee haue beene wonderfull colde & fearfull, when we should oppose our selues against the wicked, and haue endured to see & heare them blasphem the holy name of God, of Jesus Christ, to speake yll of religion, of the Gospell and of the truth, holding our peace and suffering in our presence the honour of God, not only to be dishonored & spoken yll of, but also to be trode vnder foote without ever opening our lips in speaking one word in defence

thereof. What zeale haue we shewed also, to restore the Tabernacle of Jacob which was thrown down to the ground? What pitie & compassion haue we had seeing the ruynes and horrible desolations happened so long time together to the poore citie of Syon? Is there any one amongst you that can truely saye, he hath laboured as much as in him lyeth by all meanes possible to builde againe the Temple of God, and to make vp againe the breaches that the enimies had made in euery side of his church? Howe many may be found amongst vs, that may not iustly be reproched for seeling & trimming their owne houses, and yet let Gods house lye wast? For in deed selue there are that haue such a care and zeale as appertaineth by right to the pure and sincers seruice of God to restablish it, when it is corrupted and profaned, and to maintaine it when it is in perfect estate. And soz all that we be so colde & carelesse to labour to reduce the state & order of the Church vnto her former dignitie and splendour, that God might be preached, knownen, and adored in spirite and

and frueth, as he requireth in his woorde, yet is there not he amongst vs, who thinketh not himselfe to be as faithfull and as good a Christian as the best, al though he seeke the kingdome of God and the rightrousnes thereof, but when he hath leisure, and when he hath dispached all his other busines. Yet to be short, the surest iudgement that one may giue of a good tree, is by the goodnes of the fruite. W^eee may also iudge of our ^{Matt.6.} faith that it is good, when it setteth our consciences at rest, and when we neither feele feare, mistrust, scruple, remorse, doubt, payne or torment which may bere vs before God: but we are altogether resolute and assured to be acquited in his iudgement, & cleared from al crimes and accusations that the diuel can laye against vs, by meanes of the ransome that Jesus Christ payed by his death and bloud for our sinnes, and by this payment satisfied fully for vs to his owne iustice. Likewise, when it doth incite vs to praye continually, be it in prosperitie to thanke and blesse him, or be it in aduersitie to prostrate our

^{Mat.20.}
^{1.Tim.1.}
^{Rom.10,}

selues before him , humbly beseeching
him that he will deliuer vs, or if it please
him to set downe other wise, to mitigate
and allwage our aduersitie , and on the
other side so to strengthen vs , that we
may conforme our selues wholly to his
will, to abyde and beare all patiently, so
long as it shall please him . If to con-
clude, it enflame and kindle the loue of
God and of our neighbours in our hearts,
so that we burne with a feruent desire
Gal. 5. to serue and honour God, to invite and
bring every one to knowe and gloriifie
him, and that nothing displease vs more
then to see his holye name dishonoured
and blasphemed: and for our neighbours
that we loue them as our owne flesh and
bloud , as members of the same bodie
with vs, as our owne brethren , and as
children of one the very same father that
wee and they haue together in heauen;
and that wee make demonstration of
the loue that wee beare vnto them by
all meanes possible, desiring their wel-
fare, ease, honour, quietnes, preferment,
and profit , as our owne proper good,
helping them in their necessities with
money,

money, counsell, favour, friends, la-
bour, good woyls, and without answere
ception, with all that shall lyve in our
power to doe. But I praye you, who
is he amongst those that haue best pro-
fited, and proceeded furthest in the
knowledgē and feare of God, that dares
vaunt himselfe to haue such a faith, the
which shall bee able to fight against
the diuell, and against all the gates of
Hell, and make vs invincible against al
temptations wherewith we may be as-
sailed, and shal fetch all our cogitations
from earthly matters, and rauish vs, &
carrie vs vp aloft above the heatiens by
a certaine hope of immortallitie and of
the happy life that God hath promised
and prepared for vs: and this hope shall
straight make vs forgo the woldē and
all the glorie thereof, all her pomps,
pleasures, riches and magnificence, and
so make no more account of these trans-
itory and corruptible things, then of
dung, by reason of the pleasant talke
that it shall give vs of the swefenes of
the joyes in heauen, by the which shes
shall blot out and extinguish by and

by all feeling and remembrance of all
 other pleasures, as it happened to the
 Mat. 17. three Disciples, in whose presence our
 Saviour Christ was transfigured in
 the Mount. For scant had they had but
 the least taste of the blessed and happye
 estate, but even then at that instant
 they lost cleane the remembrance of all
 thinges in this worlde: desiring no-
 thing else, but the onely continuance
 of that happye estate wherein then they
 were.

Seing then that faith,hope & charitie,
 which are the three principall vertues
 whiche ought to shine in al our liues, & in
 al the actions of a Christian man, are
 in vs verie imperfect, & God wot, but
 weake, and that in the perfectest and
 purest men that live in the world there
 are found so many doubtes, such unbe-
 lieue, baine feares, cares, presumption,
 hatred, malice, choller, and other infi-
 nite like passions and desires, the which
 as staynes doe blot out all the lustre and
 beautie of the vertues that are within
 vs:

allie must, when wee come to pre-
 sent

sent our selues before the face and Ma Confeſſion
teſtis of our God, with the ſick persons of the ſick,
whome we will comfort and giue ſome
good iñſtruction, beginne to make an
humble confeſſion of our ſinnes: firſt
acknowledging oure ingratitude and
great negligence, to heare, reade, and
meditate in his woerde, to put it in pra-
cie, to take ſome profite by the ſingu-
lar giſtes and graces, that hee hath be-
ſtowed vpon vs, to conſider and haue
ſtill before our eyes the ende and ſcope
of our vocation, to reſerve and direct
the whole eſtate of our life, to walke
in his feare, not to ſayne his Image,
which is renewed and grauen againe
in vs by the fountain of our regenera-
tion, to keepe the faith and loyaltie
that wee promised him in the hollye
couenant that hee made with vs, to
liue and dye to his glorie, to offer vp
our bodies to him in facifice, liuing ho-
lie and agreeable to his will; and not to
fashion our ſelues like unto this world,
to liue and walke in the ſpirite: not to
accompliſh the deſires of the fleſh, to
walke as becometh children of light: Rom.12.

to keepe sure footing in the libertie, whiche
to the which he hath freely set vs : to
take heede we be not brought againe
under the yoke and seruitude of sinne,
to fight ballantly against the lustes of
our flesh : to resist the diuell : to haue a
care that sinne rule not ouer vs : to rule
the whole course of our life so well, that
we may be free not onely from sinne,
but also from suspition of any cryme, to

Gal. 5.

Rom. 6.

take diligent heede, that our libertie be
not an occasion that our flesh grove too
inordinate , and that we commit none
act that may scandalize our neighbours,
or may in any wise induce our aduersa-
ries to blasphemie the nature of God and
of Jesus Christ, and to defame the reli-
gion that we profess : to seeke nothing
but those things which are from aboue
and to haue our heart , our understand-
ing, and all our affections fixed in hea-
uen, to keepe alwayes our lampes bur-
ning , and our raynes goddes vp, to
watch for the coming of our Saviour
and to be ready to folloe him , and to
doe by his grace, all that he shalld please
to command vs : to praye and praise

Col. 3.

God

Comfort.

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God unceasantly : to depende whollie upon his prouidence : to referre our selues and all our affaires unto him : to resigne our will whollie unto his : and finally, to loue him with all our heart, with all our soule, and all our thought, and to loue our neighbour as our owne selues . Then after wee haue proposed unto the sick person the faultes that he hath committed , to make him afriad, and by this meanes to prepare him to require and receive the grace of God: we must let before his eyes , what he hath justly deserved by his sinnes , that is, to be swallowed vp by the anger and displeasure of God , which he hath heaped vp unto himselfe personering in his sinnes, abilling so long time the pacience and long sufferance of his mercie , and likewise to be overtaken by his iudgement, which (as the Apolle saith, is ready for all them whiche wil obey God, and especially for those his seruantes which know his will, and being throughly instructed of their obediencie, neglect and make none account thereof.) Likewise, that all the curses contained in the Lawe,

Rom.2.

Rom.5.
3.Cor.15.

Lawe, set downe for the transgressours thereof, fall vpon his head: for that he bath not onely once or twice by reason of ignorance and fraylenesse behaned himselfe lewdly, but hath violated the holy ordinances of God, as often as he hath beene prouoked thereunto by the instance of the diuell, and of his owne concupiscke: likewise, that he is banished and shut out from the kingdome of heauen, for that the flesh, after the which he hath lived cannot inherite the kingdome of heauen: For if our first parents were chased shamefully out of Paradice, wherein they were placed after their creation for one onely disobedience: What doeth he deserue now that doeth suppe up and drinke dagly so manye rebellions and iniquities as it were water? Likewise, that hee is condemned to death eternall, and appointed for ever to the fire of Hell, with diuels and the reprobate, for that is the rewarde and hire of sinne. And to bee short, that hee bath deserved to go straighte downe to Hell, and there to bee buried, and to suffer in the unquenchable

able flames such tormentes as the bocked riche man did, for hauing disdayned the poore in their affliction , and neglecting to succour them in their neede , not vsinge such humanitie towardes them, as he desired of others, being driven to the same necessitie himselfe. When he haue layde all this to the sick mans charge , and in the Lawe as in a Mirrour wee haue set before his eyes to beholde his iudgement and sentence of condemnation : When we perceiue him wounded and pearced to the heart with sorrowe, we must then laye to his wounde some asswaging medicinie, & do as the Masons do when they hew their stone : first they giue great blowes with their hammer, & make gret pieces fall off, & then they polish it ouer so with a plaine, that the strokes are no more seen : so must we do, after we haue handled the sick patient roughly, & thrust him down to hel by the rigorous threats of the lawe : we must comfort him , and fetch him againe by the swete and amiable promises of the Gospel, to the ende the completeness of his oyle may asswage the

Luke.16.

the nipping Sharpnes of the lawe: for the
good tydings and newes, that he shall
heare of the grace of God shall make
him cleane forget all the sorrowe and
desperation into the whiche the lawe had
before driven him: shewing him first,
that the handwritting that is against vs,
which was contained in the lawe, is
cleane torne in pieces, abolished & hung.

Col. 5.2. vpon the Crosse of Jesus Christ: and
that Jesus Christ hath redemeed vs from
the curse of the lawe, when he became
cursed for vs himselfe: For it is writ-
ten, cursed is every one that hangeth
on the tree) and this he suffered, that
the blessing of Abraham might come
vpon the Gentiles, and that we might
receiue the promise of the Holie Ghost
by faith: And that Christ is the ende of
the law in righteousness to al beleauers:

Rom. 10. who by the perfect obedience that he
shewed God his Father in fulfilling all
his commandements in every point, not
missing one tote, forsaking not the cur-
sed death of the crosse for our sakes, (for
such was the will of his father) he hath
purchased vs a pardon and generall a-
boli-

holishing of all our sinnes , and a release
of all our debtes and obligations , the
which he hath payde for vs, not in gold,
silver, or precious stones , but with his
owne bloud, which is a prixe and rau-
some incomparable to be spoken of. Ha-
ving purchased vs besides a righteous-
nes, the which he alloweth unto vs by
our faith, & the assurance that we haue
by his word and sacraments , whereof
his holy spirite doth bears witnes with-
in our heartes : we ought to cast away
all feare and conceit of our sinnes , of
death, the diuell, of the rigour and curse
of the lawe : and finally , of the anger &
curse of God . For to begin with our
sinnes , we being clothed with the righ-
teousnes of Jesus Christ , must assure
our selues , that all our sinnes are so hid
and couered , that they may not be per-
ceiued or discouered before the eyes and
face of our God : but being altogether
wyped out as with a sponge , and scat-
tered as a clowde with the winde and
the Sunne, and althoough they were as
redd as Scarlet , yet shall they be as
white as snowe (as Esai sayeth) and
before

1.Pct.1.

Rom.4.

Esay.43.
Esay.1.

before him David : Purge me with Hy-
Psa.51. scope, and I shall be cleane : Wash mee,
and I shall be whitter then snowe. And
it skilleth not what , nor in what num-
ber they be : so that they be not sinnes a-
gainst the Holy Ghost : neither skilleth
it in what manner they haue been com-
mitted, be it by ignorance, infirmitie, or
deliberate malice : for sinne cannot so
abound, but the grace of God which is
our meanes and mediatour by the death
and righteousness of Jesus Christ, must
needes abound more. And albeit the
sinne which is committed against the
Majestie of God, which is infinite, be
therefore repuled infinite : yet that ar-
gueth not that the bloud of Jesus Christ
which by the eternall spirit is offered vp
to God himselfe without any spot, doeth
not purge and make cleane our consci-
ences from dead workes, to serue the li-
ving God, as the Apostle writeth to the
Hebrewes : For the diuinisie being in-
separably united with the humanitie in
the person of Jesus Christ, is cause by
his omnipotencie, that his death hath
an infinite vertue to redeme vs, & his
Heb.9. righ-

righteousnes an infinite power to sanctifie vs, and his life to quicken vs , and to make vs happy, immortall and blessed: so that being God, as he is stronger than the diuell : so also are his workes more of force to save vs , than are those of his enimie to confounde and destroye vs. His righteousness , hath more force and efficacie to iustifie vs, than sinne (whereof the diuell is author) hath to condemne vs. His innocencie and purenesse , to wash vs and make vs cleane, then this uncleane spirit hath filthines and uncleanes to pollute and defyle vs. His light is clearer to lighten vs, than the darkenesse of the prince of this world, to make vs blinde. His trueth to instruct vs , then the lyes and errours of the father of lyes to deceiue vs. To be breife,his life hath more vertue to raise vs vp to life againe, then the enuie of the murtherer and man-slayer hath to kill and slaye vs. Wherein we see that the sonne of God, as Saint Iohn sayeth, is not come into the world, but to destroye the workes of the diuell, and that in his blood all our enemies,

that is to saye, all our sinnes have bene
drowned, as Pharao and the Egyptians
enimies of the people of God, were dis-
comfeted and swallowed vp in the red
Sea. This is the stronger man whome

Luke. 11. S.Luke saide, came vpon another strong
man , fought with him and overcame
him, and tooke from him all his wea-
pons and armour wherein he did trust,

Eph. 4. that is, sinne, death, and the lawe : lea-
ding with him Captiuitie captive, when
he ascended vp into heauen : so that the
dinell being now disarmed, hath no po-
wer to hurt vs any more, neither by our
sinnes which Jesus Christ hath washed
awaye in hys bloud, nor by death, which
he hath overcome and swallowed vp in
dying for vs: nor by the lawe, which he
hath fulfilled and satisfied fully, submit-
ting himselfe for vs to the curse which
was to light vpon our heades . And al-
though the dinell be alwayes our adver-
sarie, and that by the enuie that he bea-
reth vs, and the malice that he oweth
vs, to do vs a mischiefe, and to hinder vs
for ever attaining to that felicitie, from
the which he was cast downe headlong
by

by his pride , he runneth about like a roaring Lyon, seeking whome he maye
devoure : yet we may resist him well
ynough standing firme in our faith, and
anchoring in the assurance that we haue
of the remission of our sinnes, the which
is perpetuall, as is the vertue and effi-
cacie of the death of Jesus Christ, by the
which it hath been obtained for vs : this
is the freedome of the Church , within
the which all the faithfull must retyre
themselves when they are pursued by
their owne consciences , and followed
with other Sargeants of Gods Justice,
whereunto the Prophet David doth ex-
hort vs : Let Israel wait on the Lorde,
for with the Lord is mercie , and with
him is great redemption ; and he shall
redeeme Israel from all his iniquities.
And in another place : The sacrifices of
God are a contrite spirite : a contrite &
a broken heart the Lorde will not de-
spise. And Jesus Christ the soueraigne
phisition of our soules, who is come in-
to this worlde but to seeke that which
was lost , to cure and heale that which
was sicke, (and as the Prophet sayeth)

1.Pet.5.

Psa.130.

Psa.51.

to beare our infirmitieſ and langourſ
vpon him , ſhall hee haue any greater
pleaſure, then to ſee vs runne to him to
be diſburdened of our heauie ſinnes:
hath he at any time refuſed a ſinner or
publican that hath come vnto him ? He
is (as the Prophet Dauid ſayeth) The

Eſay.53.

Pſa.103. Sloue to anger and of great kindneſſe.

He will not alway chide, neither keepe
his anger for euer. We may ſee that
clearely by the examples of the Publ-

Mat.16. can, of the poore woman ſinner , of the
prodigall ſonne , of the good thiefe , of
Dauid, of Saint Peter, of S.Paul, and the
ſteward that owed his master tenne
thouſand Tallents , which were forgi-
uen him as ſoone as he by acknowledg-
ing and confeſſing the deſt, had deſired
his master to haue pittie on him. Tell
mee, for what ende hath the father ſent
Eſay.6. his ſonne into this worlde? Wherefore
was he anointed with the holy Ghost?
Was it not to tell the poore Captiues,
that he was come from heauen, to paye
their raunſome , and to fetche them out
of captiuitie : and to tell the poore pri-
ſoners,

souers, that he was come to set open the prison doores vnto them : to tell those that were endebted vnto him, that hee would forgive them all : and to the sicke , that hee woulde heale them all.

The Apostles that he sent into all partes of the worlde , what did he giue them in charge? was it not to publish the glad tydings of the Gospell , that was the remission of sinnes, to all In the name of Iesus Christ ? If then their labour were not in vaine , and in like manner , the labour of all the true and faithfull ministers of Iesus Christ, that haue been since their time, we must assure our selues of the remission of our sinnes.

And more ouer , if our sinnes bee not pardoned by beleeving in him , the birth , death , resurrection , ascension, intercession, and in summe, all the mysterie of Iesus Christ and our redempcion shoulde be nothing worth, made of no efficacie and valour , and all our faith but vaine. Likewise, how can wee beleue that bee is our Iesus,

1. Cor. 15.
Matt. 1.

and Emmanuel, if he doe not save vs
from our sinnes, and so take awaye the
enmitye that is betweene vs and him,
which let him that he cannot ioyne him-
self vnto vs: And what assurance should

Fs.59. Heb.8. Ier.3. we haue that the newe alliance and co-

uerant that he hath made with vs, hath
beene good in lawe, and ratified by his
death and bloud which he hath shed for
vs, if he had not forgotten quite all our
iniquities, and written his lawes in the
tables of our hearts by his holy spirite,
seeing that those are the promises and
conditions vpon the which it was bar-
gained and agreeed vpon: What profit
should we haue by his priesthood, if the
Sacrifice that he offered to his Father
for our redemption, if wee abyde yet in
our sinnes? And what shall it auayle vs,

John.2. if he were not the propitiatiōn and a-
greement for our sinnes, and not onely
for ours, but also for the sinnes of the
whole worlde: How can wee assure our
selues that he is our advocate and me-
diatour, and vnder this assurance go to
the throne of Grace to obtaine mercie &
faouour to helpe vs in time of neede: We

must

trust not then doubt of the remission of our sinnes. And as David sayeth: As farre as the East is from the West, so farre hath he remoued our sinnes from vs. ^{Psa.103.} How can we stand in doubt of this, seeing that we beare the marke & print not onely in our hearts and consciences, but also in our bodies of the two great broad scales of the Chauncellos of the kingdome of heauen: that is to wit: Baptisme and the Holie Supper of the Lord. Let the sick man then assure himselfe if he belieue in the forgiuenes of sinnes, he obtaineth it by and by: for God dealeth with vs according to our faith. Saint Ambrose wryteth, that all that we firmly belieue we obtaine: for we can belieue nothing but that which God hath promised vs, who is moste faithful, and so true in his promises, that the verie infidelite and vnbelife of men cannot make him a lyar. And albeit the wicked rejecting and contemning the woerde and promise of God by their contempt and obstinacie make it, that doth not produce the effect, in shewing the vertue that it would haue to saue them, ^{Rom.3.}

if they did beleue it : yet that cannot bring any preiudice vnto others that do receive it and obey it : and cannot hinder that they beleeuing and by faith appre-
hending it in their heartes , be not quickened : no more then a man that would shut his eyes in the daye , and would see no light , can hinder him that holdeth his eyes open and beholdeþ the light . For the light and couller are the obiects of the eye , the which being open , sound , and of a quicke sight , apprehen-
deth by and by things obiect vnto it : So the promises of God be the obiectes of Faith , which causeth a man to receive them incontinent , as they are an-
nounced vnto her , so that the spirite of God haue touched and prepared his heart before . For otherwise , if it re-
maine in his stonie nature , the spiritus all seede which is sownen can take no roote at all , nor fructifie no more then the seede that is sownen vpon stones , or vpon ground that is not filled . The sick man being resolued then of re-
mission of all his sinnes , may not doubt but that he is in the fauour of God ,
and

and that thereby he must looke for life
everlasting vndoubtedly , and all the
blessednes that God hath promised to
his children : for there is nothing that
may shutt or debarre vs from it except
onely sinne , the which being not im-
puted vnto vs , but couered and blotted
out cleane , what may nowe hurt vs,
or bring vs out of Gods fauour ? And
if by faith wee be vnted inseparably
with him , who is the fountaine of life , ^{Eph.3.} Psa.146.
and the fulnesse of all good , what can
wee desire , but wee shall straight finde
in him : What mischiefs or miseries
may wee feare being in his fauour ?

Nowe being assured that he will con-
tinue towardes vs the good will that
hee beareth vs for euer ; and that there
is no creature in the whole worlde
that can alter it from vs , as Saint Paul
sayeth to the Romanes : I am assured , ^{Rom.8.}
that neither death , nor life , nor An-
gels , nor principalities , nor powers ,
nor things present , nor things to come ,
nor height , nor depth , nor any other
creature shalbe able to seperate vs frō
the loue of god , which is in Christ Jesus .

if they did beleue it : yet that cannot bring any preiudice vnto others that do receive it and obey it : and cannot hinder that they beleeuing and by faith apprehending it in their heartes , be not quickened : no more then a man that would shut his eyes in the daye , and would see no light , can hinder him that holdeth his eyes open and beholdeþ the light . For the light and couller are the obiects of the eye , the which being open , sound , and of a quicke sight , apprehendeth by and by things obiect vnto it : So the promises of God be the obiectes of Faith , which causeth a man to receive them incontinent , as they are announced vnto her , so that the spirite of God haue touched and prepared his heart before . For otherwise , if it remaine in his stonie nature , the spirituall seede which is sownen can take no roote at all , nor fructifie no more then the seede that is sownen vpon stones , or vpon ground that is not tilled . The sick man being resolved then of remission of all his sinnes , may not doubt but that he is in the fauour of God , and

and that thersby he must looke for life
everlasting undoubtedly , and all the
blessednes that God hath promised to
his children : for there is nothing that
may shutt or debarre vs from it except
only sinne , the which being not im-
puted vnto vs , but couered and blotted
out cleane , what may nowe hurt vs ,
or bring vs out of Gods favour : And
if by faith wee be vnted inseparably
with him , who is the fountaine of life , Psa. 16.
^{Eph.3.} and the fulnesse of all good , what can
wee desire , but wee shall straight finde
in him : What mischiefs or miserie
may wee feare being in his favour ?

Nowe being assured that he will con-
tinue towardes vs the good will that
hee beareth vs for euer , and that ther
is no creature in the whole worlde
that can alter it from vs , as Saint Paul
sayeth to the Romanes : I am assured , Rom.8.
that neither death , nor life , nor An-
gels , nor principalities , nor powers ,
nor things present , nor things to come ,
nor height , nor depth , nor any other
creature shalbe able to seperate vs frō
the loue of god , which is in Christ Iesus .

And a little aboue this place, saith he: What shall seperate vs from the loue of Christ & shall tribulation, or anguish, or persecution, or famine, or nakednes, or peril, or sworde? Every man then that hath once beene grafted in by faith into the bodie of Christ Jesus, & by con sequent is the adopted sonne of God, & received into his grace & into his house, as his childe, departeth not from thence any more: but even as he is assured of his election by his calling and iustification, which followed the one the other: so is he also of his glorification which is the conclusion, and as it were the crowning of his saluation: for the gifte and calling of God are without repentance.

Rom.5. That which the Apostle writeth most evidently to the Romans: Those whom he hath predestinate, he hath also called: and those whome he hath called, he hath also iustified: and those whom he hath iustified, he hath also glorified. And although we haue yet many vices and infirmities in vs, and that it chancce that wee fall grievously sometimes, as it happened to David, S. Peter, S. Paul,

S:Paul , and almost to all the Sain tes:
yea , so the perfectest that ever were:
yet there is one point , vpon the which
we must rest , & be well grounded , wher-
by we must comfort our selues greatly ,
and hold out against all the assaults and
temptations of Sathan : this is it , that
Saint John saith , Who soeuer is borne
of God , sinneth no more , (that is to
saye) the sinne vnto death : for the seede
of God remaineth in him , that cannot
sinne , because he is borne of God . That
which hee declareth better in another
place . All iniquitie (saith he) is sinne :
But there is a sinne which is not vnto
death . Wee knowe that whosoeuer is
borne of God sinneth not , but he that is
borne of God , standeth vpon his garde ,
that the tempter touch him not . For by
this he gaueth vs ymough to understande
that faith and the wodde of God , which
are the soule and the foundation , be ne-
uer wholly and altogether plucked vp
and banished from the heart of the elect ,
and therefore they cannot sinne in that
sinne that Saint John calleth , so death .
For although that faith be sometime as

I. 10.3. &c 5.

it were buryed in them , having no moving or feeling , no more then a dead thing . Yet it is not altogether extinguisched , no more then fire couered with a fewe cenders , albeit it shewe not the flame and heate : nor no more dead , than a tree in Winter , when all the sappe is got into the roote , and it bringeth forth no blossomes , nor leavens , nor fruite , as though it were not aliuie : the sappe neverthelesse remaineth at the heart hidden within in the roote : and this is the reason why David speaking of the faithfull man sayeth : Though

Ps.37. he fall , he shall not be cast off , for the Lorde putteth vnder his hande . And in another place : I will keepe my promise that I haue sworne vnto him , and shewe my fauour vnto him for euer .

Ps.89. And in the fourte score and nyght Psalme : I saide , Mercie shoulde be set vp for euer : Thy trueth shalt thou establishe in the verie Heavens . I haue made a concenant with my chosen , &c .

And in another place moxe plainlye : I will not faille David : his seede shall endure

endure for euer , and his throane shall bee as the Sunne before mee . He shall bee established for euer more as the Moone , and as a faithfull witnesse in Heauen . But if his children forsake my lawe , and walke not in my iudgements : If they breake my statutes , and keepe not my commaundements : Then will I visite their transgressions with the rodde , and their iniquitie with strokes : yet my louing kindnesse will I not take from him , neither will I falsifie my trueth . My couenant will I not breake , nor alter the thing that is gone out of my lippes .

And in the 23 Psalme : Doubtlesse , ^{Psa.23.} kindnesse and mercie shall followe thee all the dayes of thy life : and I shall remaine a long season in the house of the Lorde . And in the thir-
tie ^{thir-} fiftieth Psalme : Hee endureth but a ^{Psa.30.} while in his anger : but in his fauour is life . Weeping may abide at even-
ing , but ioye commeth in the morn-
ing .

Likewise in the 65 Psalm : Blessed is ^{Psa.65.} he whom thou choosest , and causest to come

come to thee . Hee shall dwell in thy courtes, and wee shall be satisfied with the pleasures of thine house , euen of thine holie Temple . And last of all, in the 119 Psalme : I pray thee that thy mercies may comfort mee according to thy promise . These and other like places of holie Scriptures must wee al- leage vnto the sicke pacient to streng- then his faith, and to arme him on euer- rie side, for the venomous darteres and ar- rowes of Dathan, that on what side so- uer he assaille him, he may finde no place vndarned, where he may wound and hit him . For no doubt the diuell will doe what he can by all the trecherie he can devise, to shake the foundations of our faith, and so to ouerthrowe vs quite . But to defend and save our selues , wee must always keepe our selues within our fortresse, and never depart from the promises of God, whatsoever he alleage to the contrarie . Let vs set before him that which Esaie sayeth : Israell shal be saued in the Lorde with an euerlasting saluation, and we shall not be ashamed or confounded world without ende .

Esa.45.
Esa.51.

And

And in another place : The Heauen
shall vanish awaie like smooke, and the
earth shall waxe olde like a garment,
and they that dwell therein shal perish
likewise, but my saluation shall be for
euer, and my righteousnes shall never
faile. And lest the great signes that he
shewes vs often times of his anger and
displeasure should beepe in our hearts
too great a feare, and so we should fall
to dispaire of his promises, let vs heare
what the Prophet sayth in his 54. Chap^r: Esay. 54.
ter, speaking to the Church in the name
of God : For a little while haue I forsa-
ken thee, but with great compassion
will I gather thee. For a moment in
mine anger I hide my face from thee
for a little season, but with euerlasting
mercie haue I had compassion on thee,
saith the Lord thy redeemer. For this
is vnto mee as the waters of Noah: for
as I haue sworne that the waters of
Noah should no more ouerflowe the
earth, so haue I sworne that I woulde
not be angrie with thee, nor rebuke
thee. For the mountaines shal remoue,
and the hilles shall fall downe, but my
mercies

mercie shall not depart from thee, neither shall the couenant of my peace fall away, saith the Lord that hath compassion on thee. To the same purpose God speaketh by Oseas the Prophet unto his Church: that he will marrie her unto himselfe in righteousness, and in judgement, and in mercie and compassion: shewing thereby that the alliance and couenant that he will conclude with her shall be firme and inviolable, and that he wil establish and ground her in himselfe, that is to say, in his mercie, trueth and Justice, requiring onely that shee would walke uprightly before him, & that in all her wayes shee would followe him in all perfect integritie, keeping her selfe as much as shee can from all countersaiting and hypocrisie. This must be diligently marked: For the diuell, to make vs afraide, and to make vs doubt of the effect of the promises of God when we are readie to appeare before his judgement seate are cysed, and our cause readie to be called: If he see that wee stande fast, resting vpon the boordes of his Gospell, wherein he doeth offer

offer vnto vs his grace, he wil grantit vs, that al that God saith is true, and likewise that he offereth vs freely his grace, and life everlasting by his promis: but fforsooth, that he cannot performe that whiche he hath promised by reason of our indignity. For that we haue so oft offended him, since we haue bene lightened and regenerate by the knowledge of his truth, & had so much fauour at his hands, besides, as to be received into his family, and to bee adopted his childe. Wher our own ingratitude we haue made our selues uncapable of his benefits, and unworthy to haue the promises performed that he hath made vnto vs. There vpon to repulse this temptation, which is the greatest of all, and more dangerous then any, wherewith we may be assailed. We must first note, that as the god will and pleasure of God hath bin the first mo^tysse to stirre him vp to make this alliance and covenant with vs, and to offer vs freely the promise of salvation, by the whiche he declareth himselfe to bee our God, and receiveth vs to bee his people: as also his grace is the onely means to induce him to performing it towards vs. And this was the
G
cause

Rom. 6.

cause why Sainct Paul said : that the reward of sinne is death, but the gifte of God which is his grace is eternall life. Whereas if he should haue drawen an argument directly from the Countryes, mee thinketh he should haue sayd, that as life is the reward of our righteouesnes, so death is the guerdon of our sinnes. But to gine vs to understand, that life which is the effecte of the promise, is as well givien to vs gratis, as the promises which doth offer it to vs, he hath attributed it wholly to y^e grace of God, making no mention of our works or vertues. This is confirmed by the 4. to the Romanes, and in 32. Psalme, where David declareth that the blessednes of man consisteth in this, that God alloweth his righteouesnes without works saying: Happy are they whose iniquities are forgiuen, and whose sinnes are couered. Happy is the man vnto whom the lord shall impute no sinne. Seeing then that the life and blessednes that God doth offer vs by his promises, are not graunted vnto vs in lieu and fauour of any merites or vertue, that is in man. But by the only grace of God, it followeth then, that as the price
and

and dignify of our works cannot purchase us life everlasting, so also our unworthiness cannot hinder us from attaining to the same. For it is the mere gift of God, which he bestoweth upon whom it pleaseth him, according to his mercy, and not according to the merit of our righteousness which are not only imperfect, but also polluted with much uncleanness, because that our harts from whence they proceede, can not be so well cleansed in this world, but still there doth remaine some staines and corruption, whereby they are defiled. Which is the cause that the prophet prayeth to God so fervently, that he would not enter into iudgment with him. Saith: Enter not into iugement with thy servant, for in thy sight shall none that liveth be iustified. And also wher he saith: If thou O Lord straitly markest iniquities, O Lord who shalbe able to stand? And that Sanct Augustine in his confessions, hath this excellent and memorizable sentence: Our righteousness shalbe cursed, if it be examined and iudged without his mercy. But neuertheles that can not let us, why God should not give life

Psal. 143.

Psal. 130.

everlasting, as he hath promised vs. So
that we acknowledg, feele and confess our
owne unworthines. For nothing can make
vs more capable (and if it may be said also)
more worthy of the fauours and blessings
of God, then the knowledge and feeling,
that we haue in our selues to be altogether
unworthy. What worthines might the
Thiefe haue that hung vpon the Crosse
hard by our Sauour Jesus Christ, who
had continued in his theevning and wicked-
nes, till the last houre of his life, never ac-
knowledging his Sauour Jesus Christ,
til the very houre that he should render vp
the Cost. And yet he had no sooner opened
his mouth to confess himself sincerely, and
to aske mercy and pardon of Jesus Christ,
but he heard by and by, this day shalt thou
be with me in paradise. What worthines
might the poore Publican haue, who for
the great shame and horrour that he had
of all his life before past, durst not lift uppe
his eies to heauen, nevertheles, as soone as
he began to confess the pitiful and misera-
ble estate wherin he was, and prayed God
to haue compassion vpon him, all his soris
were pardoned him, and he went iustified
and

Luke. 27.

Luke. 16.

and righteous home to his owne house:
What worthines, I pray you, was found
in Saint Paul at Damascus, when tran-
sported with a rage and fury to give infor-
mation according to his Commission, that
he had obtainede of the high Priest, for all
them that confessed the name of Jesus, to
bring them bound and manacled to Jeru-
salem, there to endict them and to con-
demn them to death: and yet for al that he
was so horrible a blasphemer and persecu-
tor of Jesus Christ and of his Church, and
therefore not onely unworthy to be num-
bered amongst his Apostles (as he himselfe
confesseth) but also amongst his sheepe.
God forgetting in a moment all the ini-
uries that he had done unto him, and unto
his Church, made him a speciaall instru-
ment, and a chosen trumpet amongst all
his companions to publishe his Gospell
throughout al the world. Who would say
that he had any respect unto the merit and
worthines of his gestes and actions, when
he did aduaunce him to so great honoure.
Loving him as much or more then hee did
any of his fellowes: Seeing that hee him-
selfe doth so highly commend the grace of

Act.9.

God, to the which he doth attribute what good thing souer he did either thinke, or speake or doe in all his life. It is therthe onely grace of God which is the foundation and meane of life everlasting, that wee hope for: as it is also of the righteousness and holines of life, by the which we attayn unto it. This Jesus christ did teach, when speaking of his sheepe hee saith: that they heare his voice, and follow him, and yet for all that hee giueth them eternall life. Signifying thereby, that it is freely geuen them, and of a pure gift and not in lieue or respect, that they haue heard his voice and followed his traces. This may also be gathered, out of the words of Moyses, in the 20. of Exodus, where God promiseth to shew mercy vpon thousandes towardes them that loue him and keep his commandements: Wherby we must note, that he doth not promise his seruantes any other recompence for their good deedes, but to shew mercy towards them and their posterity. And as much may we obserue in the 24. Psalme, wher the Prophet speakeing of those, that went vp to the hill of the Lord, saith, that it shalbe, He that hath

John. 16.

Exod. 20.

hath innocent hands and a pure heart, Psal. 24.
which hath not lift vppē his mind vnto
iniquity, nor sworne deceitfully: and a
little after he saith: He shal receiue a bles-
sing from the Lord, and righteousness
from the God of his saluation. This is
the generation of them that seeke him, of
them that seeke the face of the God of Ia-
cob: to give vs to understand that whatso-
ever we haue done to obey God to washe
our hearts from all wicked thoughtes and
affectionis, and our hands from all wicked
workes, to humble our selues under the
hand of God, and to presume nothing of
our selues nor of our owne vertues, not-
withstanding al this wee cannot goe vppē
into the hill of the Lord, but onely by the
gracious fauour that hee shall shewe vnto
vs, and by the merciful dealing that it shal
please him to vse towards vs. And this is
the best thing to comfort vs withal, and to
put our hope in full assurancē: that it bee
grounded vpon his mercy & truch, which
are firme and immutable, and not vpon
the merites and worthines of our workes
and vertues, which are very unperfect.
Now if wee perceiue the sicke man to bee

fully resolued of the remission of his sins,
and that in his mind there remain no feare
or conceypte of them, that may trouble his
conscience: then must we goe further with
him, to strengthen him against the hor-
rour and apprehension that hee may haue
of death, shewing him by the word of God
that it is vanquished and swallowed vp by
the death of Jesus Christ: who, speaking
by the mouth of his Prophet, he saith vnto
death. O death I wilbe thy death and
Osee. 13. destruction: For seeing that the stinge of
I. Cor. 15. death is sinne, and the power of sinne is
the lawe, Jesus Christ fulfilling the lawe
for vs, hath by that meanes taken awaye
the sting of death. So that it cannot hurt
vs any more, and hath overcome and van-
quished the power of sinne, so that it can-
not condemne vs no more. And althoughe
it be a certaine decree and ordinance of god,
that all men shall die, and that comminge
from dust, they shall returne to dust: ne-
uerthelesse to speake properly, the separa-
tion of the body and the soule in the faith-
full, ought not to be called death: So Je-
sus Christ, speaking to his disciples of La-
zarus, who was dead, said, that he slepte.

This

This phrase of speeche is very vsuall in the old Testament, to signifie the death of the Fathers. Saint Paul wseth it likewise wri-
ting to the Corinthians and Thessaloni-
ans, of those that should depart this life be-
fore the day of the resurrection, whom hee
calleth sleeping. But hee giueth it a more
honorable title in his epistle to the Philip-
pians, where he calleth it a disslodging or
departing of the Soule from the Bodye.
Which agreeth well with the wordes of
Jesus Christ, who aduertising his Disci-
ples, of his death that was at hande, tolde
them that the houre drewe neare, in the
which he shold passe out of this worlde to
God his father, calling the death of his bo-
dy, but a passage, by the which we goe out
of this vale of misery, to enter into posse-
sion of Paradise: that is to say: of a place
of assured tranquillity and rest, and full of
all delight & pleasure. The ancient Greeks
called death Thanaton: which is as much
to say: *ανθελιον θεον*: in english thus: From
hence to God: or *τελετη ει τελετην*: which
signifieth consecration, as one should say:
a solemne Ceremony, by the which, the
faithfull are wholly dedicated unto God,

never

John. 11.

I. Cor. 15.
I. Thes. 4.

Phil. 1.

John. 13.

Math. 20.

never afterward to do any thing, but sing
praise to him and sanctifie his holy name.
And also our Saviour hath also called it
baptisme, for that by death we passe as it
were through a gate, and as it were ouer
a water, to goe to a place of rest and plea-
sure, whether we purpose to goe. And if
the body which the Greekes call $\Sigma \omega \mu a$, to
shew that it is as it were the graue and
sepulchre of the soule, which they call with
a name very neare unto the other, called
 $\Sigma i \mu a$, wherin it seemeth in this life the
soule is buried, when it pleaseth God to
fetch it from thence, it is not, as though he
should make it come forth of the graue and
raise it vp againe: What is the occasion
then that men may haue to flye from this
corporall death, and to haue it in such hor-
ror? Seeing that seperating the soule fro
the body, setteth the soul out of prison, and
sendeth it to enjoy liberty in heauen, there
to be made much of in the bosome of Je-
sus christ, and to injoy with him and with
all the happy soules, the eternall comforts
promised and reserved for the elect people
of God: The body on the other side liethe
in the earth, as in a bed, there to sleep and
take

take his rest at his ease, betryng never wakynge
or troubled in his sleepe, neither by feare
full dreames nor cares, nor feares, nor
cries, noytes, or any thing els that maye
disquiet the same, sleeping there til the day
of the resurrection, when it shalbe waked 2. Cor. 15:
by the sound of Gods Trumpet, and knit
againe to the Soule, hauing left behinde in
the earth his mortallity, dishonour, and
weakenesse, hauing put on his robes of
glory, power, immortality and corruption.
Wherby we may see, that it is without
curse, that men feare so much this corpo-
rall death: the which doth but seperate for
a time the soule from the body, for y great
profite of the one and of the other. For the
body is by this meanes out of all daunger,
not onely of sinne, and of the miseries that
waite thereupon, but also of all tempta-
tion, remaining and resting in the earth,
in certayne hope of the resurrection, and of
the life everlasting. And although it seeme
to be altogether depryued of life lyvynge in
the earth, because that the soule being de-
parted from it, leaueth it without any mo-
ving or feeling, and it putrifieith and goeth
into earth, yet being alwaies accompani-
ed with

ed with the spirit and infinit power of God
which quickeneth all things, it is not al-
together void of life as Saint Paul saith:
If the spirite of him which raised Iesus
Christ vp from the dead, dwell within
you. He also which hath raised him vp,
shal also quicken your mortal bodies,
because of his spirit which dwelleth in
you. This is the reason, why in another
place, drawing out vnto vs the portraiture
of the resurrection of our bodies to come,
he bringes in an example of the seede, which
is cast into the earth, the which hath life in
it, although being in the Garner, it seemeth
to haue none, and holding it in our hands
wee cannot iudge, but that it is a thinge
dead and without life. Yet when it is cast
into the earth, where a man would think
the life, if it had any, would be smothered
and taken away, it shovels it selfe and
growes, as it were, from the rottennesse
from whence wee see the eare commeth,
which nourisheth and growes afterwards,
shewing plainly by evident tokenes the
life that was hidde in it before it was
cast in the earth. So God in the holy scri-
pture calleth himself the God of Abraham,
long

long time after Abrahams death, and saith
that he is not the God of the dead, but of
the living. Then it followeth, that not on-
ly the soule of Abraham, which he redee-
med by the death of his Sonne, is yet li-
ving, since it hath been seperated from the
Body: but that the body which is parta-
ker of the same redemption, which is knit
and incorporate to Jesus Christ to be one
of his members, and hath bene consecrated
and sanctified unto God, that he may dwel
therin as in his holy Temple, is not clean
without life, although it be putrified in the
bowels of the earth. For so much as it is
alwaies accompanied with the grace of
God, and iointly with the soule comprised
in the everlasting covenant, that hee hath
made with his people, which covenant is
a fountaine and vaine of life, not onely to
the souls, but also the bodies of al the saint-
full. And if as Saint Iohn saith, they bee
most happy and blessed which die in the
Lord, and that no blessednes can be with-
out life: we must needes conclude the one
of these two things: either that no blessed-
nes can come to the body, or els if it may
come, that the body is not deprived and
void

1. Cor. 3.

Apoc. 14.

void of all life lying in the earth. For al-
though it be putrified and haue no signe of
life in it at all, yet retayneth it in it selfe,
as it were a seede and stacck which shal ap-
peare at the day of the resurrection, when
the spirite of God pouring out his infinite
vertue on our bodies, shal raise them uppe
againe, and shall make them shine with
the glory and brightnes that hee hath pro-
mised his elect. And even as in an egge,
there is a chicken, and a certaine life which
is evidently perceived, when the hen bath
heated and hatched it by her heate: so im-
mortality and life everlasting, whereof
both our soules and bodies are called to bee
partakers, from the time that we haue re-
ceiued the Gospell of Christ (which is a
worde of life and a seede incorruptible) shal
shut vp till the last day by the power of
our God, which shall then make vs newe
againe, as hee shall doe the Heauens, the
earth and all other creatures, which then
shall fully be delivered from the bondage of
corruption. Whereof we are also as-
sured by the baptisme that is given vs in the
name of the Father, of the Sonne, and of
the holy Ghost. For the water which
hath

2. Pet. 3.

Rom. 8.

hath bene poured upon our bodies, whiche
the Scripture calleth the lauer of Regene-
ration, is not onely to assure vs, that our
soules are washt and purged cleane by the
bloud of Jesus Christ, for the remission of
our sinnes, but also our bodies, And that
being both together couered and clad with
the righteousness and innocency of the son
of God, and besides sanctified by his holly
Spirite, they are by and by put in posses-
sion of life everlasting, and alt ogether made
free and deliverner fro the slanery of death,
which hath no power, as we said, but one-
ly where sinne raigneth, which is the one-
ly cause of death. The holy Supper of our
Lord in the which taking by faith breade
and waine, which are givien vnto vs by the
handes of the minister, we are received to
the partaking of the flesh and bloud of Je-
sus Christ, and so united and incorporate
with him, that for ever (as Saint Iohn
saith) he dwelleth in vs and we in him, doth
it not assure vs also that being inseperably
ioyned with the life, and with him that is
cause of life, wee can neither die either in
soule or body, by reason of this vniō which
is common both to soule and body : The
John. 6.
death

death of the body ought not to seente so hor-
rible, and hideous, as it doth vnto others,
who are frigted as little children with a
maske or false vizard. For if the mother
should come to her childe with a monstros-
ous and vgly face to be seene, he would be
afraid and runne away from her, crying:
but so sone as shee should haue plucked off
her false vizard, he would runne unto her
and kisse and embrase her. So muste
wee doe, to bee delivred from feare
and frigting of death, wherewith we
are naturally failed, wee muste plucke off
her maske and vizard, and must beholde it
with that forme and face that Christ oure
Saviour did, when he ouercam death. For
euē as by his Crosse he hath discharged vs
of the curse vnder the which we were, and
hath turned the curse into a blessing: So
by his death hath he not onelie mortified,
but also quickened our death, so that now
it is become an hanen of health, and a doore
to enter into the kingdome of heauen, and
to take possession of that blessed life, whiche
God hath promised to his elect childdren.
That which doth cause vs to feare, is that
wee doe behold it, in the mirrour of the
lawe

.

Indre, where it doth shew it selfe unto vs
under a most terrible shapre to beholde, and
like a svergeant armed with the anger of
God, and with all the threats and curses
set downe in the law against those that do
transgrelle the same, who commeth to ex-
ecute his office and to cite vs to appeare
presently before the iudgement seate, and
to heare the sentence of the last and sou-
raigne Judge, by whom we are sent into
everlasting fire, without any hope of com-
fort, or ever to have any other company,
but with Diewels to torment vs. Which
imagination if it come in our mind when
we are ready to die, it cannot bee, but we
shall take such a conceite and apprehensi-
on, that shalbe enough to overthorow vs
cleane, and cast vs downe into the pit and
groe of desperation, if it shold continue
long with vs. But to gett it away, woe
must do as they who haue their eies daze-
led by looking long of one coulter, that
is twinkling and glimmering. To gette
their sight again, they must pull their eies
uppon some other coulter that is more
duly for the recreation. So when we see
our selues brought into so dangerous a

Act. 2.

case, by reason of the feare and apprehension that the lawe causeth vs to have of death, we must behold her face in the mirror of the Gospell, where Jesus Christe setteth it downe to be more sweete, well savoured, and most auirable, whereto as Moy-ses in his lawe had made it most vgly and horrible to beholde: It hath nowe never a sting to prick vs, neither any cordes, chains or bands to keep vs under her jurisdiction: For Jesus Christ being risen from the dead hath broken them, as Sampson by a marueilous strength did breake (as man would breake a threake) the great cordes and cables wherewith the Philistines thought they had bound him so sure, and so manched him, that they thoughte hee would never haue escaped their handes. Yet they were deceived, for when they came upon him with great fury and violence, then they perceived hee broke them all a sunder as easly, as a man shoulde breake a little string halfe burned a two. So death thought when she had made Jesus Christ to die, shew had overcome all, and subdued all things under her power, and that shew had sette her Empire in so faire estate, so

that

that it could never decay: yet shēe founde her self vanquished and throne vnder feet, that shēe shall never bee able to rise againe.

For so writeth the Apostle to the Corin-
thians, that death hath baene swallowed
vp in victory, that is meant of that which
shēe thought to haue gotten, when shēe
made Jesus Christ to die. Death then is
not to be feared, sp; these reasons that we
haue already alleadged, but rather to bee
desired for sonie that I wil alleadge hear-
after. For first it setteth our soules at
liberty, and maketh them free from tor-
ments, anguishes, feares, desperations,
cares, coneturishes and other lustes,
wherby they are truely tormented, meane-
while they are pentred in this loathsome
prison of our vicious, mortall and corrupt-
ible bodies. It delivereth likewise our
bodies from innumerable dangers, wher-
unto they are opposed as loell on sea as
land, as in any other place wheresoever
they conuerse. It com many kindes of sick-
nesses: and sores, which doe ouercomme
and bringe us to our ende, with intol-
erable paine and griefe. Likewise

1. Cor. 15.

from necessity and paine of working and labouring, vnto the whiche we are subiect, by reason of sinne, and lastly from a great care, that we haue continually, to get and sooke out all meanes to nourish, cloth, get vs abiding places, and al other things that are needefull to maintaine this miserable life. But al this is nothing in respect of the godit doth vs, putting vs out of al daunger of sinning any more, and of being temted of the diuell, of the world and of our owne proper lustes and concupisces, which never cease to stirre vs vp to doe euill, and prouoke vs every houre to offend God, and so to procure vppon our selues al the curses that he threatneth in his law to all those that transgres and disobey them.

I. Cor. 12.

Rom. 7.

With what zeale and vehemency? with what sigbes and grones did the Apostle aske and beseech of God to deliuer him from the body of sinne. From this angel of Sa-
than whiche do buffet him? And after this long and lamentable complainte that hee made of the law, which he saw in his mem-
bers contrary to the law of his understand-
ing, which made him captiue to the law
of sinne, which was in his members, at
the

the conclusion of his discourse, what a loud cry he made from the botome of his hart: Alas, wretched man that I am who shall deliver me from this body of sinne? See then what piteous mone this holy personage made to see in himselfe the tiranny of sinne, and to see himselfe so forced and constrained to doe that euil which he detested, and to leane vndone the good which he desired and coueted to doe with all his heart: O most happy death the which doth bring vs out of so cruell and irkosome slauery; who will then consider what a misery it is to liue in the midst of the Church amongst the barbarous people, and such as the Apostle did prophesie shoulde come in these latter daies, that is to say: men that shoulde loue themselves, amaricious persons, banters, proud, backebiter, disobediente to father and mother, ingratefull persons, despisers of God, without any natural affection, false accusers, immodest, cruell, hating those y are good, traiterous, rash ambitious, louers of wordly pleasures, rather then of God, hating but an appearance of godlines, but observing no forme thereof. And on the other side to be unwarmed and

2. Tim. 3.

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compassed in round with the professed and mortall enemies of the Gospel, and of Jesus Christ, and of his Church, which made dogs and wolves, which made men, which care neither for God or his grace, curious persons, ouer hasty, outragious, prophane, blasphemers, having neither faith, law, feare, or conscience to repreesse there malice and malignity. Who shall but regard what a trouble and vexation it is, to live in this wicked & perverse world, and be forced to see so many abominable impietie and sacrilidges committed, and to heare so many execrable and horriblie blasphemies, that they spit out without any feare or shame against Heaven, against the thronre and maiesty of God: shall he not lament his life so long in this world: and say with the Prophet Dauid: Woe is me that I remaine in meshech, and dwell in the tents of Kedar: my soule hath too long dwelt with them that hate peace. I seeke peace and when I speake thereof they are benc towarre.

I.Kings,16

Ely seeing the people of Israell had forsaken GOD, and had given themselves

selues over to Idolatry, and perceiving the
strange cruelties on the other side that A-
chab and Iezabell did use against the Pro-
phets and seruants of God, being a lucary
of his life, got him into the desart vnder a
Juniper tree, and ther he praised unto god,
that hee would take him out of this life,
that he might not behold any lōger that
he did then behold and see : so also is it not
possible for a man, be he never so stronge
harted, seeing the disorder and confusion
that raignes now a daies in the world, and
how every where (except in very few pla-
ces) Piety and Justice are altogether o-
uerthroned, faith and the feare of God,
vertue and verity are clean banished from
the company of most men, but he shal feele
in his heart strange pangs and passions of
sorrow, and that to turne away his eies
from such pitifull sightes hee shall desire
with all his heart, that his soule mighte
dislodge quickly from this earthly Ta-
bernacle, to take uppe and haue a newe
dwelling place in Heauen, where wee
haue a permanent Cittye, and an habi-
tation well fenced and fortificid againste

all dangers, and that then shalbe fully accomplished that which the Prophet saith: The Lorde shall preserue thee from all euill, he shal keepe thy soule. The Lord shall preserue thy going out and thy comming in from henceforth and for euer. And besides, this will greatly increase our desire, for that dislodging from this world, we shalbe soodely transported up into Heauen, where we shall see God face to face, and Iesus Christ in his glory: by which sight the Angells of heauen, and all blessed Spiriutes are so rauished, that they desire and seeke none other thinge at all for their contentment and pleasure, as saith the Prophet. In thy presence is the fulnes of ioy, & at thy right hand there is pleasure for euermore.

Psal. 16.

1. Sam. 10.

The Queen of Saba having seene Salomon and heard his great wisedome by the awns were that he made to all questions that shée demanded, hauing moreouer considered and remarked the order and pompe of his Court: being as one rauished and in an ecstasie shée began to cry: O how happy are the seruants of thy house, that may behold thy face every day, and understand thy profound

Sounds wiseconse, that commeth from thy
lippes: How much more happy then they
shall we be then, seeing fully the glorious
face of our God: all the divine treasures of
his heavenly wisedome being opened unto
us. If Mopyles thought himselfe happy and
was accounted one of the greatest Pro-
phets of the world, because he had seene on-
ly the hinder part of God, what shall we
be when we shall see him face to face, as he
is in all his glory? Many kings and pro-
phets in the time of our Fathers, have
greatly desired the comynge of Jesus
Christ, and would have thought them-
selues most happy, if they had seene God
manifestly in the flesh as Saint Iohn Ba-
pist, Simeon, & the Apostle did, how hap-
py then may we thinke our selues at this
present day, when by our death wee haue
this prerogative to se him in his glory and
majestie, clothed with his royll robe, sit-
ting at the right hand of God his Father,
having authority and power in heauen and
earth, to governe and dispose all things ac-
cording to his god pleasure, treading up-
on all his enemies, as upon a scotchtone
under his feete: When bee transfigured
himselfe.

himselfe in the mountaine, Peter, John,
and James, saering but a little beame of
his glorie, were so suddenly rauished in
theselues, that forgetting all other things,
they desired for all felicitie, but that they
might continue still in that ioy and plea-
sure, wherein they were at that houre.
Now let vs thinke if never so little taste of
the life to come, hath beene able so to ra-
uish these thre Disciples, how shall it be
with vs, when according to the god hope
that we have, we shall have the whole
precious stome and drinke our fill in this
streame or rather in this sea of pleasure
and al perfect contentment. When this
everlasting ioy whereof the Apostle spea-
keth, shalbe poured vpon our heads. And
this ioy shalbe doubled, when with Jesus
Christ we shall see this noble and gloriouſ
company of Angels, Archangels, domi-
nions, powers, patriarches, prophetes,
apostles, martirs, and generally all the
triumphant Church of the blessed soules,
which doe nothing but sing incessantly, the
praises of God: crying: Holy, Holy, Holy
Lord God Almighty, who wast, art, and
art to come for ever. Likewise to him that
sitteth

Stteth on the throne, and to the Lamb, be honour, praise, glory and power for ever & ever. It was merueilous pleasant in olde time to beholde the solemne meeting of all the Tribes of all the people of Israell in 2.Sam. 23. Jerusalem, when Salomon having finisched the Temple, did dedicate it with an infinite number of burnt offerings and other sacrifices, with sweete perfume and incense, with prayers and thanksgiving, and such mirth and melody of al the people that the like was never seene nor heard off before. There was likewise two other notable assemblies in Jerusalē, which are very famous in holy Scripture, the one in 1.Sam. 8. the raigne of Ezechias: the other in the raigne of Josias: when these two god princes moued with a zeale of godlines and the service of God, that before had beene pittifullly corrupted by the idolatry and impiety of their predecessors, with an heretical and magnanimous hart, undertook to purge 2.Chr. 36. the holy land, of al filthy & stinking abomination, wherwith both the bodies & soules of driers were infected, taking clean away that stewes & Idols of al the countrey of Iudea, and abolishing cleane all the false seruices

that their hypocritical fathetis had contrived
and established agaynst or cleane besyde the
wordis and ordinance of God, hauing no
warant for it at all. And to renew the co-
uenant of God, which was almost forgot-
ten, and cleane defaced out of the peoples
heart, assembled all the inhabitants of the
Countrey, with whom after the lawe was
read publikely, they solemnised the Ea-
ster with great solemnity, then ever was
seen or heard of before. And who was he
amongst that company think ye, that see-
ing such an assembly gathered together for
so god an end, whose heart did not leape
in his belly for ioy, seeing God present in
the midst of his holy people, hearing the a-
greement that was renewed betweene the
parties, and the solemne promises and
protestations, first that GOD made
respective to his people, assuringe
them of his fauour for ever, and then that
his people made unto him, promising him
never to goe from him, but to keepe his co-
uenant for ever, and never change his true
seruice ever hereafter honoring him only,
and sanctifying his holy name. And sure
such assemblies of ynglystant church, wherof
some

Some steps we have seen in this latter age,
if Antichrist and his adherents did not dis-
turb them would bee an excellent thing,
and most to be desired of all earthly trea-
sure: as the Prophet saith. O Lord I haue
loued the habitation of thyne house &
the place where thine honor dwelleth.
And also here he saith: As the heart brai-
eth for the riuers of waters, so panteth
my soule after thee O God: my soule
thirsteth for God, even for the liuinge
God, when shall I come and appeare
before the presence of God? And in
the 92. Psalm: It is a good thing to praise
the Lord, and to sing to thy name O
most highest: To declare thy louinge
kindnesse in the morning, & thy truth
in the night. These places and infinit o-
ther doe shewe sufficiently what accounte
we ought to haue of holy assemblies, which
he did prefer before all worldy pleasures.
And to say the truth, every man which
knoweth and fealeth in himselfe, what is
the love, bounynge, shortenes, merry, good-
nes, wisedom, faithfuler, patience, truthe,
powre greatness, maiestye, iustice, liberali-
ty, and other sondaigne and infinite bee-

Psal. 26.

Psal. 42.

Psal. 92.

stes of God, can never content himselfe
sufficiently to thinke vpon them, to declare
them to others, to admire and adore them,
and to vante not briesly the angels and all
the holy company of Heauen, but also all
the elements, al living creatures, al plants
yea all creatures without life to magnifie
his holy name, and to bee filled with ioye,
when he shall heare it exalted, and glori-
ed. Albeit the praises and thanksgiving
that men yet living doe sing vnto the Ma-
iesty of God, cannot be so holy, or wel di-
rected, but they want somewhat: for be-
ing alwaies imperfect, as we are, vnto
what degrae of faith and charity soever we
have attained: and having besides this flesh
with vs which doth fight continuallye a-
gainst the spirite, and keepeth it in bridle;
and pulleth it backe when it would liste it
selfe vp vnto God, it is impossible that we
should heare the word of God with such
zeale & attentiuenes, as we ought, neither
that we should make our confessio[n], p[re]a-
ches and thanksgiving, with such humilitie
and affection as is required of vs. Yeti
when we heare in the midde of the assump-
tion, the Psalmes and spirituall songs re-
sound

Found from the mouths of the fafhfull, al-
though they be but weak, fraile, poore and
miserable sinners, we reioice and are rani-
shed with the ioy that we fele inwardly in
our hearts. What may we then thinke
of the pleasure and ioy that we hope to re-
ceame in Heauen, when our soules being
departed out of our bodies and ascended thi-
sfer, shall heare the swaete musick and
harmony of Angels, and other blessed spi-
rites, singing together the praises of God,
with so melodious a tune, that the con-
tentment and pleasure that they shal take
thereby, shal make them in an instant for-
get not onely all other displeasure, but also
all other pleasure that ever they felt : As
a pale of water being cast into the sea, is
by and by no more perceived, and as the
brightnes of the starres appeares no more
as some as the Sunne beginneth to shine,
and to cast his glorious beames over the
face of the earth. Moreover when we die
in the faith of our Lord Iesus Christ, at
that very instant we are blessed and moche
happy, that is to say: wee haue no more
thoughts and desires, but such as are pure
and holy, and at the very houre of death
have

have their full periode. Which is no small felicity, for we have the flesh no more contrary to our spirite, our appetites no more rebelling against reason, nor the lawe of our members no more repugning the lawe of God: but all tumultes and troubles being asswaged in our hearts, wee have a soule spirituall, calme, peaceable, living to God altogether, which doth alwaies cleave so fast unto him, that it can no more by any temptation, or any other waies bee withdrawen from his loue, or his service, ney, from beholding of his face. Is there any thing more pleasant to behold then a City governed with good pallicy, where al the Citizens and inhabitants are so louing one to another, firmly ioyned together with an unsaigned bond of amity, which committeth no wranglings, strifes, detates, quarrels, partiallities, divisions, tumults or seditions to arise amongst them, they doe hold so together, and live all in amiable loue and concord. Is there likewise any thing more to be desired, then to see a family well ordered, where the father and mother, the children, & seruants, do live together in the feare and obedience of God,

and

and doe containe themselves within their
dutie, and doe not let slip or go beyonde in
anie thing, the rule & measure that God
hath set downe in his lawe : Saint Paul
in many places doth tel vs of the wonder-
full harmonie, which is betwene the me-
bers of mans bodie, of their mutuall com-
munication, faculties & powers, not one
envyng the dignitie of another, or despis-
ing his companion for his basenes : by
this comparison teaching the Church,
what fraternitie & just proportion ought
to be betwene the members thereof, for
the health & preservation of every mem-
ber in particular, and of the whole bodie
in generall. What godlier sight is there,
then this to be seene amongst men : And
what better melodie can there be, then a
Lute well turned, and well touched : But
what heauenly harmonie is there in the
soule, when it agreeth so well in all her
powers, that our understanding thinketh
on nothing more then on God, & our will
loueth, desireth, and aspireth to nothing,
but to him : our memorie hath nothing to
remember but him, for so is it with her,
when having lefte this bodie, she is receiv-

*Rom. I. 2.
1. Cor. I. 2.*

1 Cor. 15

ued into Paradice. For then shée is fille
led with G D D, who is in her. From
thence forwarde all things(as the Apostle
saith)that is to saie, all her thoughtes, all
her loue and desire, all her cogitation, to
bee breese, all her good, all that ever shée
hath, all her wilshing and contentation is
fixed in God. Seing then that by death
wee doe atchierne so greate a benefite, that
in all this life in what estate so ever wee
bee, wee cannot finde the like: for there is
living in this miserable worlde neither
King nor Cæsar, noble man of marke, or
marchant,lawyer or labourer, who com-
plaineth not of his estate often, and hath
iust occasion so to doe, when his assayres
fall out contrarie to his desire, hope, and
expectation: are not we then greatly be-
holding to death, that in the twinkling
of an eie, doth give vs the fruition of the
soueraigne felicitie, which doth consiste
in the perfect tranquilitie of our soules,
and in the full satisfaction of all our de-
sires. The whiche vaine men seeke in
vaine to haue in this life in the transi-
torie trashe and treasure of this present
world.

There

There is yet one thing more which
should make us embrake death willingly,
when our houre is come: which is, that
which set vs in possession of all the goods,
that Jesus Christ hath purchased for vs.
For while we live in this worlde wee are
not saved (as the Apostle sayth) but by
hope onely. But when by death wee de-
parte from hence, then wee enjoy lyfe e-
verlasting, and that pleasure which is so
greate, that neyther eie, eare, understand-
ing, or heart of man may conceive or
apprehende the greatnessse thereof. It
was a ioyfull thing I thinke, for the
people of Israel, after theyr long and
irkesome slatterie wherein they were
detayned in Egypt, after so long wan-
dering, and many unhappy reencoun-
ters, that they had in the deserts of A-
tabia for certe peeres together, when
at the last they sawe themselves arry-
ued at the bankes of Iordaine, and
had but to passe ouer the rimer to enter
into the possession of the lande that
GOD had promised to their fathers,
which they had so long waited for be-
fore.

A young man that hath bene thow
my peers warde vnder a rigorous and
severe Tutor, who hath misused him,
and dealt verie hardly with him, keping
him short of those things which were ne
cessary for him, hath he not great cause to
reioyce, seeing the date of his wardship to
draw out, when he shall haue all his goods
at his owne pleasure, and bee at no mans
contrlement anie more.

The children that descende of anie
noble family, that are brought vp vnder
the king, or in the house of anie greate
Prince or Signumour, to traite vpon them,
being brought vp vnder the hand and cor
rection of a sharpe and turst squire, who
doth keepe them in, with a seuer and rigo
rous discipline: are not they ful glad, when
they are out of their waiting office, free
from the feare and seruitie wherin they
were so long & rigorously detained? The
young maidens that haue all their youth
bin straitly kept within their fathers and
mothers doore, they reioyce greatly when
they heare they shall be maried, & a great
deale more when they are betrothed, but
their greatest pleasure and ioy is, when
they

they are married and given into the hands
of an husband, whome they loue and lyke
well of. For so they haue their hearts de-
sirous. Wile also that heret on earth, by the
preaching of the Gospell of Iesus Christ,
and by faith whiche we haue fixed in his
promises: haue as it were betrothed our
selues unto him, what cause shall we haue
to reioyce, when our soules departing from
our bodies, shall mount vp into the hea-
vens to espouse him, and there to solemn-
ize the beautifal daie of our mariage with
such joy and gladnes, as shall never haue
end, and never be interrupted or troubled,
neither by death, disease, or anie other ac-
cident that ever may bechance. Then wil
our spouse comming before us say unto
us that which is written in the Cantica-
des: Come hether, my sweete one, en-
ter into the closet of thy loue. The
winter is passed, so are also the raine,
the snow, the haile, the cold and frost,
and all the sharpe and bitter season
which thou hast bene faine to endure
heretherto with great paine and sorow.
And nowe the spring, into the which
thou art entered shal endure for euer.

Psal. 126

and the pleasures that combringereth
with her shal never faue unto endes.
Enter then my sweete one into the my
and rest of the londes. Then shall he
fulfilled the saying of the prophet. They
that soyle in teates shall reape in ioyes.
They went weeping and caried preci-
ous seede, but they shall retorne with
joy, and bring their sheues with them.
So beeing out of our waichippe, and cap-
kenfount under the hande and discipline
of our Savor, wee shall bee set at full i-
nheritance, and in possession of that inheri-
tance that GOD our good Father hath
promised vs, and appointed vs, when he
adopted vs for his chiloren, and heyres of
the inheritance of eternall life, and of the
kingdome of heaven; which wee may
well hope for whilist wee are haere, but
to saie or thinke what it is, it is impos-
sible for anie tongue or eloquence, bee it
never so singular: for the greatness
thereof farre passeth all humarie capa-
ciethe.

Main having built this fortresse ag-
aynst the feare that the sickle man may
haue of death, wee must also set downe

LXXX

Sagis

some thing agaynst the feare of the de-
vill, who is Emperour of the kingdome
of death. For he is the enemie that giveth
the last assault, that plants all his artille-
rie, and employes all his engins agaynst
vs, to make vs yelde. But we being un-
der the defence and safegarde of our Shep-
heard, who is carefull and vigilant to keep
vs, and stronger to defend vs, than this
ravening woulfe or furious lyon can bee
to assaile vs, we ought not to feare at all.
For who can take vs out of his handes,
seeing that hee and his Father (who is
greater then all) are but one essence, pow-
er, glorie and maiestie : We are then as-
sured, that as there is no subtiltie or fetche
that can surprise or goe beyonde his wi-
sdom : so is there no force sufficient to en-
counter with his puissance. Let vs keep
our selues then under the shadowe of his
wings, and assure our selues that hee will
keepe vs safe, that neither the devills nor
anyme other creature shall bee able to hurt
vs : as the Prophet saith : Who so dwel-
leth in the secrete of the most high,
shall abide in the shadow of the al-

John. 5. 6.

I 4 migh-

mighty : I will saie vnto the Lorde, O
mine hope and my fortresse. He is my
God, in him will I trust. And after that
he had named some dangers, by the which
he assured the faithful they could never bee
hurt: in the end he commeth to the devils,
the ancient and mortall enemies of man-
kinde, and speaketh on this wise : Thou
shalt walke vpon the Lion & Aspe, the
yong Lion and the Dragon shalt thou
tread vnder feete. Because thou hast
loued me, therefore wil I deliuer thee,
I will exalte thee, because thou hast
knowen my name, &c. Where we may
 beholde the history whiche he doth promise
 vs of the devilles. And the example of the
 Apostles, vnto whome Christ gave pow-
 er ouer devils, so that they were constrain-
 ned to acknowledge the power, that hee
 had giuen the Apostles ouer them, obey-
 ing vnto those things that they did com-
 mand in his name, may put vs in good se-
 curitie, that fighting against them, so that
 we be furnished, with the same weapons
 that they were, that is to saie, with faith
 and the word of God, we shall bee sure to
 haue

have the victory of them, and by the buckler of our faith to breake off their firdartes. Your aduersarie the devill (saith Saint Peter) walketh as a Lion, roring round about you, seeking whom hee may deuoure, to whom you must resist being grounded in the faith. And Saint John saith, Ye are strong, and the word of God remaineth among you, and ye haue ouercome the wicked spirit. And Jesus Christ speaking of faith, did hee not promise that the gates of hell, that is to say, all the counsell, craft, fetches, meanes and power that the devill is able to devise and make, are not able to encounter with her, and cannot resist the woode of God. That which we see clarely appeare in the example of Jesus Christ. For the devill Mar. 4
being come to assaile him, and having as saied all meanes possible that he could, to make him fall in distrust of God, he could bring nothing to passe, but lost his labour, for he founde him so well armed on euerie side with the word, that he was gladde to forsake the field, and was glad to be gone with shame leaving him. If wee then bee also well armed, we neede not feare, what

1. Pet. 5

1. John. 2
Mar. 16

2. Cor. 10.

Luk. xi. 5
John. 12.
I. John. 3
Apoc. 12

he can hurt vs, nor stand in doubt but we
 shall bee conquerours both of him and of
 all our other enemies. As Saint Paul
 sayth, The weapons of our warre are
 not carnall, but mighty through God
 to cast downe holdes, casting downe
 the imaginations, & euerie high thing
 that is exalted against the knowledge
 of God. Whosoever then would stand
 in feare of the devill, beeing armed with
 faith and with the worde of G D D,
 shoulde shewe thereby, that hee knoweth
 not what is the force of the one or of the
 other, nor what is the power and might
 of him who conducteth vs, and knoweth
 not vnder what standarde wee fight. For
 hath not our Captaine broken the ser-
 pents head? Hath hee not dispossessed the
 strong man of his fortresse, and taken all
 his armour from him? Is it not hee that
 hath cast out the Prince of this worlde,
 and destroyed all the workes of the devill?
 Is it not this grand Captaine Michael,
 who already hath got the victorie against
 the Dragon and his Angelles, and hath
 them in chase, till hee have defeated and
 utterly overthrowen them for ever. But
 to

to take better hēde of him, we must note
two speciall pointes of policie in him,
wherby he thinketh to ouer-catch vs,
if he see vs vertuous, to passe vs by with
a baine presumption of our selues, of our
owne workes and vertues. But on the
contrarie side, if hee see that wee are vici-
ous, and that in this life we haue beene li-
entious and dissolute, then will hee laye
before our eies as much as possiblie hee
can, the grieuousnes and enormitie of our
sinnes, that he may thrust vs headlong in-
to a desperation of the grace of G D D.
These are the two halters, wherewith
(as Saint Augustine saith) this hang-
man of mankinde doeth vs to stran-
gle men. But wee haue alreadie shewed
how we may auoide these temptations.
And as for our good workes, we knowe
that they are al so filthy & imperfect, y^e we
can make no more account of them before
the face of God, then of olde and uncleane
rags. And againe, y^e our sinnes cannot be so
great, but y^e mercy of God doth surmount
them, nor so uncleane, but the righteous-
nes & blood of Iesus Christ is able to wash
the cleane, & make the as white as snow.

2 John. 2

For finally, so damnable, but in confessing them with humilitie and contrition, God will shew himselfe faithfull to pardon and forgive them every one. It resteth nowe that we set downe some assurance to comfort the sick man against the feare that he may have of y^e iudgement of God. For whe
we see our selues cited by sicknes to app
peare quicke & personally before his tri
bunall seate, if we have in vs but the least
sparke of grace, we shall call to mind that
which is sayd in the holy Scripture: that
is to say, that it is an horrible thing to fall
into the hands of the living God.

Rom. 8

First, that there is no partialitie or
exception of persons, that is to say, no re
spect unto greatness, dignitie, noblenes, ri
ches, beautie, knowledge, parentage, aliy
ance, to no such matter, which is of ac
count and much regard among men, can
sing them oftentimes to swarne a little, &
go awry in their iudgements from the
true rule of justice, but it is not so in the
iudgements of God, which being intre
mitable and impassible, can nothing at all
alter his will. By reason whereof all his
iudgements are measured by the rule, and
pronoun

pronounced according to the rigour of the lawe. Then that all our thoughts, affections, wordes, deedes, and actions, and generally all the course of our life from the beginning to the ending is unfolded and sifted out thoroughly. That the booke and registers are brought forth, wherein are noted all the faults that euer we have committed by thought, worde or deede, with all their circumstances. Likewise that judgement shall be given without mercie: and to be short, that no vertue of ours is allowed of, nor any righteousness accepted that is not pure and perfect in all pointes.

I saie then, When wee come to set these things before our eyes, concerning this fearefull judgement, the which we can by no meanes avoidance to escape. And on the other side, when we come to set these things before our eyes, the vice, the corruption, and imperfections which are in vs, and þ infinit number of sins that we have committed against the first and second Table, that is to say, against God and man: it must needs be that we remaine greatlie astonished and sorlorne: considering that we have so many adversaries and accusers,

ter, which will not cease to persecute us extremely, that is to say, the devill, the lawe, and our owne consciences : which produce against vs a thousande & a thousande infirmities, seeking to condemn vs, considering the qualitie of the crimes wherof we are commyned . And these things cannot we withstand, nor any wise escape the rigor of the iudgement of God, but in confessing our debts first, and then next to haue recourse to the death of our saviour Jesus Christ to bee forgiven. For it is otherwise in the iudgement of God then in the iudgement of men : by the which a person accused is condemned as soone as he hath by mouth confessed hym selfe to be guiltie of the offence : but contrariwise the confession of our offences is one of the meanes whereby wee obtaine remission, and are absolved and iustified before God, as saith Saint Iohn. If wee confess our sinnes, God is faithfull & iust to pardon them, and to make vs cleane from all iniquitie. And David sayth: I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confess against my selfe

1. John. 1

Psal. 32

selfe mine wickednes vnto the Lord, & thou forgauest the punishment of my sinne. After the confessing and acknowledgning of our sinnes, wee must haue recourse vnto Iesus Christ the iust, who is our aduocate to God the Father, and the propitiatiōn for our sinnes, and repose our selues wholly vpon him, referring our cause vnto him: for having put it into his handes, it cannot chuse but goe on our sides. For when wee appeare before the iudgement seate of God, we cannot be condemned, what accusation or crime so euer be brought and alleged against vs by our aduersaries. He which beleeveth in me saith he, commeth not into iudgement at al. And in another place to comfort his disciples, he exhorteth them to haue an eie to the last iudgement day, & seeing it draw nigh, to lift vp their hands and to reioyce, for that the full and perfect redemption is reserved vnto that daie. And S. Paul confirmeth the same in his Epistle to y^e Ro- mans, with a mērualous grace & magnificency of speech. Who shal comence any *Rom. 8* accusation against the elect of God? god is he which iustifieth, who shal the
be

*John 3.
Luk. 21*

be able to condēne? Christ is he which is dead, & who is moreover risē again, who is also at the right hand, and doth make intercession to God for vs. ~~We~~ must thē conclude, that which he saith in þ beginning of the Chapter: That there is no condemnation to those that are now in Iesus Christ, that is to say, which walke not according to the flesh, but after the spirit. And that as Iesus Christ their head cannot be sauied but with those that are his members: so they cannot bee condemned, but he shold also be condemned with them, by reason of the insepara-ble union which is betwene the head and the members.

Moreover, that Iesus Christ beeing dead for vs, hath suffered the punishment and curse which was due unto vs, because of our sinnes, and by consequent hath ful-ly satisfied the justice of God, we need not feare that he wil exact of vs ame more the payement of debts the whiche he hath for-given and acquited vs: for that were to go against the justice not onely of God, but also of man, to demand to be pardoned debt twice, having then yeilded our selues wholy

Wholly and referred all our matters into
the handes of our Saviour Jesus Christ,
let vs not feare to bee overtaken by the
iugdement of God, where the Sonne is
continually before the face of the Father
making intercession for vs, carrying vs
upon his shoulders and in his brest, as the
high Priest did in old time carry þ names
of the twelue Tribes of Israell, to present
them before the Lord, although hee ente-
red into the Sanctuary with a plate of
gold upon his forehead, wherein were en-
grauen these words. The holie one of
the Lord. To the ende hee might make
them acceptable to the Lord, which was
a type of that which Jesus Christ our
high and everlasting Priest after the or-
der of Melchisedech did exhibite and repre-
sent in verie deede vpon the Crosse, when
offering himselfe in sacrifice for vs to God
his Father, he did sanctifie and make vs
acceptable unto God for ever. We must
not then feare that being in state of grace
as we are, hauing an Aduocate towardes
God, in whom he is well pleased, hee can
or will condemne vs, when we shall ap-
peare before him in iudgement, and shall

Rom.8.

Hebr.9.

be clothed in these goodly long garments, whereof is spoken in the Apocalippes, the which are dyed and washed in the bloud of the Lambe, and shall bring iustification with them. When we shall thus haue exhorted the sicke man to take a good heart and not to bee afraide, neither of his sinnes, nor of death, nor of the Diuell, nor of the iudgement of God: if wee see that hee bee loath to leauie the worlde: and that his honours, riches, pleasures, ease, and that hee beareth yet to these earthly and corruptible thinges, dooth make him loth to forgo them, and troubleth his minde wonderfullly, that it cannot resolute to march merily whether God dooth call it. Then first must wee make relation unto him, that this world is altegither set vpon wickednes, & drencht in sin: that it shall passe away, & quickly be fadēd away with all her concupiscences: that it doth not know God at all: that wee are no more children of this worlde: that God hath taken vs cleane out of this world, to the ende we should not be condemned with it: that we cannot loue this world, but we must needs be enemies unto
 God,
 1. Joh. 5. 2.
 Cor. 11.

God. That the Devil is the Prince of this world: and that by consequence, wee cannot loue this world, or the things that be in this worlde, but we must needes be vassals & slaves of the prince of darknes: That wee caniot bee faithfull, nor true members of Jesus Christ, but the worlde must be crucified to vs, and we to it. That by the example of the Apostle, we make no more account of the world, with all his glorie, pompe and superfluitie, then of the dung of the earth, or of a floure that is fadēd and withered: that wee are here but as passengers and straungers, and cannot make any long time of abode, as in a Citie, and habitation that shall last for euer: but wee lodge heere as in an Inne, and must bee readie to gird vp our loynes, and dislodge betimes in the morning, to bee trudging still outwardē, till we come to the place where wee meane to take vp our lodging and rest for euer: that is to wit, in heauen, wherein wee ought to haue our hearts, our thoughts, our desires, and all our affections, altogether fixed alreadie, and there, as the Apostle saith, shoulde wee haue all our *phil. 3.*

conuersation. For beeing raised vp from the dead with Jesus Christ , and united unto hym unseperably , although our bodies be far seperate and distant from his : yet ought we alwaies to be present with him in our spitories and soules , and to forget cleane the worlde and the earth , seeking after and thinking on nothing more then of those thinges which are from a houe. Our heart should it not bee where our treasures are : and where are our treasures but in heauen , where Jesus Christ is in his glorie : who hath cur life hidden in himselfe , and not onely all the treasures of the knowledge and wisedome of God : but also of all the gifts , graces , honours , riches and blessings , that God the father hath givien him to bestow vpon his Church whilist shee is here militant in hope , and when shee is alone triumphant , shee shall enjoy the full fruiti- on thereof , when our soules leauing these filthie , stinking and obscure prisons of our bodies , shall be carried , as was that of pwe Lazarus , into the bosome of Abra- han , by the Angels there to rest and re- joyce for euer , as it is written : The chil- dren

children of thy seruants shal continue, and *Psal. 102.*
their seede shall stande fast for euer in
thy sight.

If then wee doo but languish in this
worlde where wee live as pore strangers
in exile amongst a number of barbarous
and rude people, ought wee not to bee
full glad, when God calleth vs away to
reclaine vs into our owen country, where,
with our brethren, the Patriarches, the
Prophets, Apostles, and Martirs, & of all
other blessed spirits, we shal peaceably en-
joy togither the glory, honour, trust, rest,
and all that perfect felicitie that he promi-
sed and prepared in his kingdome for all
his elect. A maruell then that men, yea
the faithfull themselves, who are not on-
ly instructed by the word of God, but al-
so by daily experiance, they finde that all
lustie and glorie of this worlde, are
but mere vanities, illusions and dreames,
which passe away quickly, doo suffer
themselves so to bee bewitched and en-
chanted by their flatteries and delica-
ties, that at the last they became senice-
les beastes, as were the companions
of Ulysses, by the charmes and enchant-
ments

ments of Cirre. For is not their iudgement corrupt and simple, that béeing loth to leau this worlde, to goe vp into heauen, and preferring the thinges that are mutable, uncertaine, transitory and corruptible, which aske infinite paines to get them, and as manie cares to keepe them, and more greées and sorowes to forgo them; before the blessings which God doeth promise vs in his kingdome, which are certaine, immutable, incorruptible, eternall and assured, which cannot chuse but bring to them which possesse them a true and perfect contentment of the minde. Wherein wee do, (as our first fathers did) for one Apple, forgo, not an earthly, but an heavenly Paradise, where are such delights and pleasures, as are not to be imagined. For one messe of pottage wee sell our birthright, and all that belongs therunto, as Esau did. Wee desire rather Gariuke and Dynions of Egypt, then the holie lande, with all her abundance and blessings. Wee had rather with the prodigall childe live with Hogges with drasse, and washing them to bee nourished

shed and brought vp in the house of our
heauenly Father, with bread of An-
gels.

And lastly, after the example of Lots
wife, we cannot forgo the infamous plea-
sures of our Sodome, but we had rather
perish with them, then to be saued in for-
saking them. So lamentable is our case,
that we may say of our selues with the ho-
ly Prophet : Vnderstand yee vnwise a-
Psal. 94
mong the people , and ye fooles when
will ye bee wise ? For what maketh vs
make so great account of this world , and
that which is in it , but a damnable de-
sire , the which doeth blinde vs so , that
it maketh vs often times take light for
darkenes , and darkenes for light againe,
solwe for sweete , and sweete for sowre a-
gaine ? To the ende then that wee be not
deceived in our owne iudgements , wee
must not ground them vpon any outward
apparance , nor vpon the common error of
men , who being sensuall , approve and re-
ject all thinges as they are agreeable and
contrarie to theyr sense and appetite .

But wee must judge all thinges ,
as the Apostle saith , by the worde

of G D D, which is an infallible rule
 to discerne truth from falsehood, and not to
 follow in our owne iudgements our owne
 reason or carnall wisedome, the which is
 enemy to God, and doth for the most part
 iustifie that which he doth condemne. Let
 vs now see then what the word of God
 doth teach vs concerning the worlde, and
 those things which are in the worlde. Loue
 not the world, (saith Saint John) nor
 the things that are in the world: For
 if any man loue the world, the loue of
 God remaineth not in him. For that
 which is in the worlde, to wit, the concu-
 pisience of the flesh, the lustes of the eyes,
 pride and presumption, are not of God,
 but of the world: See then what the A-
 posotle doth teach vs of the worlde, that we
 must not loue it, if wee will that God
 loue vs.

And Salomon when he speaketh of it,
 saith, that after hee had long time with
 great diligence considered the estate of
 this worlde, the varietie and inconsitan-
 sie of humane spirites, the diversitie of
 studies wherunto they apply themselves,
 the mutabilitie and sodain change of their
 counsels,

counsels, the simple iudgement that they
haue to praise or dispraise, to esteeme or
neglect, to loue or hate, to purchase or dis-
daine or let slippe those things which were
set before them in this world, bee knewe
not only by reason, but also by experiance,
that the desires of most men were but on-
ly foolishnesse and vanities, which they do
as it were, worship, moued thereunto by
the rashnes and temerity of their own ap-
petites, the which for that they are blind,
and will not be directed by any good rea-
son, are easily carried euerie where, whe-
ther pleasure and the Dsuell doth pricke
them forwardes: some ambitiously pur-
chase the honours and promotions of this
world, and in climbing unto them violate
all law and right, forget all partie and hu-
manitie, care not what trouble and con-
fusions they make, stirre vp, fauour, and
enterleague with the wicked, hate and
reject the god and vertuous, warre upon
the countrie wherein they haue beene be-
gotten, brought vp, and suckled, deprive
it of libertie if they can, and by a cruell ty-
ramnie whiche they use, bring into a miser-
able stauerie, as Iulius Cæsar did his,

and

and before and after him manie others: doth not this plainly shewe, that there is nothing more true then that which Jesus Christ sayde vnto such ambitious fellowes: That which is highly esteemed among men, is for the most part abominable before God. And how can they please him seeing the gretest part belieue not in him nor in Jesus Christ: As it is written in S. John. How can ye belieue, seeing ye seeke glory one of another, and seeke not the glorie that commeth from God alone? And in another place, the Pharases and chiese rulers of Jerusalem condemning themselves saide, is there any of all the Princes that hath belieued in him, meaning Jesus Christ: And in Saint Mattheiu, I thank thee O Father Lord of heauē & earth, that thou hast hid these thinges from the wise and men of understanding, and hast revealed them vnto babes. We must not then be loath to forgoe the honours and promotions of this world, which causeth vs for the most part to forget God and our selues, and doe distract our mindes from the studie and exercise of vertue,

Luk. 16

John. 5.

John. 9.

Mat. 11.18

Vertue, which perswade vs rather to seeke our owne glorie then the glorie of God, make vs disdaine our neighbours, and forget that wee are but dust and ashes, and lastly bring vs to worshippe the verie Diuell, and make vs senselesse as brute beastes, as saith the Prophet: Man is in honour hee vncouereth not, hee is like to beastes that perish. And a little before he speaketh of the driftes and foolish imaginacions of these ambitious hearers: They thinke their houses shall continue for euer, cuen from generation to generation, and call their landes by their names: but man shall not continue in honour, he is like the beastes that die. Now as we ought not to be haunche and sorrowfull to beate the honour and great estate, that we haue in this world, for those reasons which are alreadie set downe: so must wee not be sorrowfull for riches and temporall goods, when departing this life wee are constrainyd to leane them behinde vs. For to speake properly they are not the true riches of Gods children, nor the inheritance that

their

Psal. 49

their father keepeth for them , and that Jesus Christ hath purchased for them. For his kingdome , (which is the riches that he hath promised vs) is not of this world, but heavenly. So the glory, power, estate, riches, honour, pleasure, counsell, peace and all the felicitie of this kingdome is altogether divine and spirituall. Jesus Christ, who is the king , what temporall goods hath he possessed or purchased being in this world, where he was not master of so much as the little birdes or the foxes are, that is to say, of a nest, a cane , or a hole to hide his head in ? And the Apostles, who were the Princes of his kingdome, what reuenewes I pray you , or great possessions had they in this worlde : Saint Peter saide, speaking to the people which lay at the gate of the Temple beginning an almes, gold & silver have I none, but such as I have , I give thee : in the name of Iesus of Nazareth rise up and walke. And S. Paul saith , we are as pore men, and yet we make many rich, as having nothing , and yet possessing all things. We see then hereby that the gods that God will enrich his children withall, are

Acts. 3.

2. Cor. 6.

are not earthlie and corruptible goods which are subiect to theenes , to rust and mothes : but spirituall goods, certaine and permanent , which cost nothing , neither to get them nor to keepe them. For God of his free boontie doth bestow them vpon vs, and keepe them for vs , and there is none that can take them from vs , but he himselfe, that which he doth never but by constraint, either through our ingratitude towardes him , or else by abusing them in applying them to some other end , then he appointed when he bestowed them vpon vs. The goods that we ought to make account of and purchase, and to take heed that we loose them not, are the heauenly riches, as the grace of God, our adoption, faith, the word of the Gospell , hope, charitie, patience, humilitie , the peace and tranquilltie of our consciences : and especially the righteousesse of Jesus Christ, which is the fountaine , from whence doth spring and flowe to vs all the graces , fauours and blessings of God. For so much as by it, and by the partaking thereof we are reconciled and reunited unto him , kept in his fauour and grace, whereby we con-
ceue

ceive a hope certaine and infallible of life eulasting, which is the very heape and fulnesse of all good, and of all the true felicitie that wee can desire. It is therfore then that wee must alwayes aspire, therfore must all the thoughtes of our spidores, and all the desires of our heartes reach: this is our soueraigne good, and the marke of our blessednesse, and not this transitorie trash that maketh the possessours thereof nothing at all the better: but is occasion that they become oftentimes the worse, if they take not god hede as the Apostle sayth, making them to be puffed vp with a vaine presumption, and to be proude and stately, to put their confidence in the instabilitie of their riches, not to be sociable or affable, but insolent, arrogant, and outragious, as the Psalmist sayeth: Their pride is as a chayne vnto them and cruelty couereth them as a garment. And speaking of the confidence that they haue in their riches, he sayeth in an other place, Some boalt in their goods, and boalt themselues in the multitude of their riches, And by and by mocking them he

1. Tim. 6.

Psal. 49.

he saith: Yet a man can by no meanes
redeeme his brother: he can not pay
his ransome to God. And in an other
place where he speaketh of both together
that is to say, of the violence and oppres-
sion that these rich men , and the mightie
ones of this worlde doe vse towarde the
poore , and of their vaine hope, he sayeth:
Trust not in oppression or robberie,

e not vaine, if riches encrease set not
your hearts thereon . This is the rea-
son why our Sauour Iesus Christ , cal-
leth riches , the riches of iniquitie , not
that they are not the creatures of God,
and good, when men can tell howe to vse
them well , and to employ them as God
hath commaunded : but for as much as
euerie man almost doth abuse them, vsing
them after his disordinate lustes : and as
Saint Paule sayeth , the Djinell serueth
his turre with them, as with grimes and
nets to entangle men , to make them fall
into many foolish desires , which leade
them to destruction , yea and sometimes
make them swerue from the faith , and
become Apostates , as wee see many
now a daies , who being reprehended for
that

Psal. 62.

Luk. 16

Mat. 19

that they are revolted and gone out of the Church, have none other answere to excuse themselves and to colour their Apostacie withall, but that they will not loose their goods, having rather to perish utterly in keeping them a little while, then bee saved for euer in forgoing them. Wherein they shew that they are farre from following the counsell of Jesus Christ, and from being anie of his disciples, whom he counselled that if their hand or foote offended them they should hy and by cut them off and cast thē from them, for it is better to goe into the kingdome of heauen halt and maymed, then having two hands and two legs to be sent into everlasting fire: and likewise the eie is a part of the bodie which we account dearest, if it make vs offendre, we must pluck it out, and cast it away: for it is better to be blind, and to enter into life with one eye, then having two to be cast into hell fire. What should we then doe with these temporall goods, when we perceiue that by them wee are withdrawne and holden backe from following Jesus Christ couragiously: Is it not more expedient and safer for vs to
breake

Comfort.

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Breake through these snare, which hold us so fast, and to escape a wate, then to tarte, and being taken, to fall in to the handes of Fowler? Crat's the Thebatic perceiving that the gods he did possesse did withdraw his minde from the studie of Philosophie, and that the care that he had to looke after them, woulde not suffer him to haue any leasure or libertie at all in spirit, took them and cast them into the sea: saying merly, he had rather they shoulde be drowned, then that they shoulde drown him. And if a pōre Pagan had done this for a desire hee had to attaine the knowledge of morall vertues and Philosophie, that he might oder and governe the state of his life well: what shoulde we doe that are Christians, instructed by the word and spirite of God, who hate the promises, and certaine and assured hope of life everlasting, and of the kingdome of heauen, whereof we doe not doubt to haue the full fruition at the last. Let vs leauie then the gods of this worlde to worldlings, and to those that haue no other hope, nor other Paradise but in this world. If we haue any goods let vs possesse them as though we had none at all, and let

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we take but as much as will serue our
turne, that is to saie: for our fonde and clo-
thing. That which Jesus Christe taught
his disciples in the forme of praier that he
gave vnto his disciples, where he teacheth
them to demaunde nothing but their dayly
bread. Condemning thereby all delicacies,
excesses, licorousnes, wantonnes, sumptu-
ousnesse, riot, and all other vaine superflui-
ties of this world: for the woorlde as it is
corrupted and excessive in all things, doth
not thinke it selfe riche but in superfluous
things only: but the children of God must
be contented with thinges needfull for the
bodye, & must thinke themselves rich when
they haue but crustes of Barly bread,
or a few little fishes roasted, as our saviour
Jesus Christ and his disciples had: or a lit-
tle cake baked in the cinders, as Elias had:
or Locusts as Iohn Baptist had, to nou-
rish himselfe withall, and to cloath himselfe
with a rugge coate made of Camnelles
haire. In anie case they must possesse ri-
ches, and must not suffer themselves to bee
possessed by them. They must rule ouer
them, and not be in subiectiōn to them. To
conclude, whether God giue them anie, or
whe-

whether he take them awaie ; they must
be as ready to leane them, and to blesse and
praise the name of God as well for the one
as for the other, as that god man Job did.
The thirde concupisence that is in the
world, and is the most dangerous of all, is
the concupisence of the flesh, which Salo-
mon setteth downe at length in the booke
of the Preacher, to shew y it is most vnaial,
and the vertie spring from whence all other
vanities doe flowe. For there are few men
in the world or none at all, who seeke not
the pleasure and contentment of the flesh.
Some delight in building sumptuous hou-
ses to continue their names for ever, as the
prophet Dauid sayth: They thinke their
houses and habitations shall continuall
for ever, euuen from generation to ge-
neration, and call their landes by theyr
names. But man shall not continue in
honour, hee is lyke the beastes that
die. Some take great pleasure in having
goodly gardens, orchards, closes, and fine
smooth alleys bordered rounde about with
roses and sweete flowers, to haue shadowe
and freshe aire in the Summer. Some in
clothing themselves gorgeously, & others

Psal. 49.

The sicke-mans

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doe spende almost all the daie in combing
and corling their haire, in beholding their
faces in glasse, in setting theyr ruffes, in
perfuming themselves: many delyght to
have their houses furnished with riche and
sumptuous houehold-stuffe, to adorne their
halles and parlers with goodly hanginges
of Tapistrie, with faire painted Tables,
with costly seatings of beds, with exquisite
couertures, with chaunes of golde, and the
richest imbroderie that they may finde, with
bedsteads of Iuxtie, and abundance of sil-
uer and golde plate. Others woulde haue
their tables covered with the rarest & most
daintey dishes that might bee gotten
for money, and the finest robes that
might be come by, to dresse & season their
meate. Some delight to passe their time in
good compannie, to laugh and be merrie, to
dance, to leape, and to do the things which
are not decent to bee written or named.
And what is all this but the markes, mo-
numents, and trophies of the excesse, dis-
solution and vanitie of Christians. And we
may saie of these, as it was said of the gol-
den image that Phryne a famous strum-
pet in Athenes, caused to bee erected in the
midd

most of the Cittie, with this godly super-
scription, Here are the triumphes and
spoiles of the dissolute, infatious, and
 lasciuious Greekes . That was done
then, but in one onely Cittie of Greece to
take the licentious syning of the Citizens:
But at this present daie amongst vs Christia-
nians, there is no house in the Cities, no
village in the Countre , where we may
not beholde the armouries of the people,
and by this rule are spoyles bryggs Prince-
theres set vp, euen upon the blessed Sab-
both daie, which God hath reserved to him-
selfe, that in the same all the world shoulde
thinke to say nothing else, but contynually
and blessing his holy name. But GOD
knowes, of the seuen daies in the week,
there is none so much profaned and blas-
phemed, as the Sabbath day, which how-
severall to be made for to invent pastime for
the devill, for the lusts of our flesh, dancing,
feasting, and such other vices as the
flesh and the devill desire. Who can then
with any reason be soray for these pleasures
wher they take their leane of vs, the whiche
bring nothing with them but shame and
dishonour, spoile and losse of gods , thou-

Sands of diseases both to the soule and bo-
die, ruines and desolation of whole famy-
lies, Countries and Kingdomes, contempt
of vertue and all honestie, hatred of God
& all true religion, both whiche these shynes
have such an horrour, & by their god know they
mouthe never heare anye talke of God or
religion. They doe not onely make vs dull
blockish and effeminate, but also make vs
like to bruite beastes, and bring vs often
times to our destruction. Let vs then take
heed not to bee seduced by theyr flattery
and faire face. Their beauttie that is appa-
rent outwardly, is alluring and deceiveth
them, who taketh not heed of the poyson
that lyeth secretly hid underneath. As the
silly bird & silly are caught with the hooke,
enticed unto it, and deceived by a baite
which covereth the same. Let vs then take
heed unto them behinde and not before,
as Aristotle most wisely doth admonishe
vs: for as pleasures before serme as sayre
as Syrens, but if you looke behinde them,
they dralve after them a long tale of an
ugly serpent, the verie sight wherof would
make a man afraide. Is anye man able to
count the floudes of mischieves and mis-
ties

ries that are arrived unto us, by that little
pleasure that our first parents had in ea-
ting the forbidden fruite : What was the
cause that God who is so patient and so
slow to anger , sent that great deluge of
waters, by the which he defaced euerie ly-
ving soule from the face of the earth, reser-
ving aline but onely Noe and his familie,
and the living things that hee tooke with
him into the Arke : Were not the filthie
fornications that did raigne at that time a-
mong men, who tooke all woomen & maids
which pleased the, to vse them, neglecting
the order and honestie which God had co-
manded, in instituting the holy Sacramet
of maryage in the beginning of the world,
the occasion of that so horrible and fearfull
judgement of God : What was the cause
semblably of the subuersion and bitter over-
thowre of Sodome and Gomorrah , but
their infamous abhominations and filthie
pleasures that they tooke in banquetting
and all kunde of excesse : Wherefore was
God so angrie with his people in the wil-
dernes, where at once he made three and
twentie thousand die, and a great number
beside, but because of the filthie abhoma-

tions that they committed with the Sabbath
anites? And the Quarles that they had to
satissie their gluttish appetite, wherof God
would eternize the memorie, commanding
the place where they had lived so delicately
to be called The sepulchre of Concipi-
scence. What fell out afterward in the
house and Cittie of Hemor, because his son
Sichem had ravished Dina, the onely
daughter of Iacob? And in the house of
David, for having entised to wickednesse
the wife of his servant Vrias? And in that
of Salomon his sonne, who was so wise,
and had received such honour and famour
of glorie, riches and puissance, and at the
end of all this so many excellent and godly
promises of God, that by god right he
might be called a pearle farre exceeding all
other Kings and princes of the earth? And
yet for all that, the voluptuous pleasures of
this world handled him so, that they tooke
cleane alwaie his understanding even in
olde age, when he shoulde have had the sta-
test wisedome and settledst iugement of all,
and made him not onely to forget God and
his bounden dutie towards him, but also to
sacrifice to Idolls, as a man cleane bereft

of his wols, onely to please his wicked concubines, who were strangers, with whom he acquainted himself against the expesse commandement of God, whereupon a thousand plagues fell vpon his house and his posteritie. The house of Ahab, was it not utterly subuerted because of the greate abhominations that did raigne in it? What was the cause of those lamentable tragedies written of the ruine and desolation happened to the house of Priamus, a king renouned for his riches, treasure, greatness, pomp and wealth amongt the greatest and most mightie monarkes of all Asia, was it not the foulish loue of Paris and Helen? Did not the like fall out in the Court of greate Agamemnon, after he was returned conquerour of his enimies from Troy, so famous and rich wþth the spoyles, that he got thereby the impudencie and unchaste behaviour of his wife Clytemnestra and her adulterer Aegyptius. The spoyles that were done in the Province of Ionium in Cyrus time, and al the miseries and distresses that overflowed all that Countrie, which was the most pleasant and fruitfulllest territore in all Asia,

(as)

(as Herodotus reciteth) were occurrent
in the same manner. But what is hee that
can reckon up all the mischieses and incon-
veniences that this cursed fleshly corrupti-
on hath alreadie bred, and doeth breed
duplically? Well did Plato feare it a bait of
all mischieses and enormities. And the Em-
perour Arianus did portraite it out pro-
perly, comparing it to a pill that his gulen
on the one side, to swallowe it downe with
more ease: but when we come to digest it,
then wee feele the bitternesse thereof,
and this is the difference betwene them,
that the pills doe purge and wiede the infec-
tions and grosse humours which are in the
body, to recover health: but the pleasures
on the other side increase & procure them,
and doe corrupt altogether the good dispo-
sition both of the body & the soule. When
we are debarred from these pleasures, and
have the use of them no more, by reason of
death, diseases, penurie, olde age, or by anie
other meanes, we should reioyce as much
as if we were escaped out of the handes of
some cruell and outragious tyrant. For
there can be no fyramie more cruell then
that of these voluptuous pleasures (as Ci-
cero

(er o faith.) for that the one can but hurt
our bodies and goods, the other both rache
and torment our soules and consciences in
a strange manner. Whosoever then doth
desire a stedone and quiet of conscience to
possesse his soule in tranquillity without a
me disturbance or trouble of minde, which
is the most soueraigne good that is in this
world may be sought or found, he must bid
adieu to all worldly pleasures, and be glad
with all his heart when they take they?
leave for altogether, as they doe at the
house of death. These things will bee set
before the eyes of the Unie, who shall seele
themselves hym self by the legge to they?
cuse and the vaine and receitfull pleasures
of this world. And焉e, we must shew
them the pleasures that tarry for them pre-
pared in the kingdom of heauen, which are
so great, that the verie sent and taſt that
the Apostles and Martyrs ſelt, haue made
them ſtraight forget this world with all
her vaine delights, before they ever depar-
ted from her out of this life. How great
a joy ſhall it bee then to vs when we ſhall
drinke our fill of the river of these plea-
ſures: When we ſhall ſee plainly the face

of

of our God and saviour Jesus Christ, who
we shall sit at his table with the Patri-
arches, Abraham, Isaac, and Jacob:
wher we shall heare the melodious mu-
sicke of Angelles singing continually, To
the holy, holy, holy, great God of hosts
be all praise, glorie and honour for e-
uer: God shall wipe the teares from the
eyes of his children, and then bring them
into full fruition of his ioyes and rest:
when bee shall make them sitte neare unto
him vpon seates, that long since he caused
to be built and prepared for them, to his
judges altogether of the world and the de-
vills. And lastly, when in stead of the Sunne
and Moone he shall make a perpetual light
shine over them comforting them for ever.
This pleasure shall bee (as Jesus Christ
sayd) no momentarie thing, but a pleasure
and ioy that lasteth for ever, and not as the
pleasures of this worlde which fade alwaies
in time, and loose quickly their fower, be-
cause they never so great and daintie at their be-
gynning. This we see in many men daily
by experiance, who covet and desire many
things eagerly & verie vehemently, which
when they haue once obtained, and haue
had

had their pleasure a little while, then this
greate heate beginneth a little and little to
quench and diminish, and in the end is alto-
gether extinguished. And so it falls out of-
tentines with vs, when we haue had our
pleasure oftentimes of that which we haue
with so great affection desired, we disdayne
it afterward, and repent with great disple-
sure with our selues, whereof we haue in
the scripture a notable example in Ambo
the sonne of David, & his sister Thamar.
2 Sam. 13.
But the true pleasures that the blessed
soules enjoy in the kingdome of heauen are
of another nature. For in satisfying vs,
they leane vs alwayes in appetite, and in
filling vs, they leane vs alwayes hungrie:
they quench our thirst, and yet we are al-
wayes thirstie: so that in contenting and
satisfying all our appetites, they leane vs
still desirous to abide in the same estate al-
wayes, so that we are never a wearie ther-
of. These are then the true pleasures which
we ought alwaies to desire and seke after,
and not the pleasures of the worlde which
are all but scurie things. For as those
which are full of the itch, whilist they are
scratched haue some pleasure, and fele somis-
ease,

ease, in whiche lasseth but a little, whiles they
are in scratching, and by and by vpon it
therre followeth a pain whiche vereth them
grievously: so the voluptuous men haue
never no pleasure but it is mixed with a
thousand grieses and sorowes. And they
pleasure is much like that whiche they seele
who are tickled, whiche hath a certayne
veration and feare whiche maketh them
forget it and hate it by and by. There is
yet one grieve more whiche may much tor-
ment the sicke person, whereof he may bee
eased: that is, hee feareth to be separated
by death from the compaニー of his wife
and children. The consolation that must
bee giuen him, and the remedie that must
be vsed for this, is to alledge unto him the
promises that God maketh to usdolues,
that he taketh them into his owne protec-
tion, & promiseth the to haue especiall care
over them, to defend & upholt them against
those that would oppresse them, & to take
a fearefull vengeance vpon those þ shoulde
offer anie outragious iniuries towrades
them. Likewise we must alledge unto the
althrough that their wifes bee forsaken of
their mortal husband, whom they haue e-
spoused

Spaued in this world: yet they have another
ther husband in another world who is im-
mortall, who is Jesus Christ, that shal ne-
ver abandon them no more then al the rest
of the faithful that remit themselves to him,
& relie wholly vpon him, who being so good
a Tutor as he is, they being leste unto his
protection can want nothing. Then must
we shew him, that going out of this world,
it is as if he and his wife should undertake
a boiage together, wherein the one should
go before, and the other follow some after.
And lastly, as in þ beginning of their mar-
riage, he was not sorrowfull to leane Fa-
ther and mother, to ioyne himselfe to his
wife: so now hee should not be more sor-
rowfull to leane his wife to goe to God,
who should be more deare unto vs, then
either fathers, mothers, wifes, children,
or anie other thing. And as for his chil-
dren, hee must thinke vpon the pro-
mise that God made vnto him and them,
that hee hath sealed and confirmed the
same in the Baptisme of the one and the
other: that is to saie, that hee wyl bee
their God and the God of their posteritie.
And that must assure him, that the graces

and fauours that God hath bestowed vpon him, shall be continued unto his posterite, as he doeth promise expressly in Exodus, that he will shew mercie and compassion unto thousand generations, to them that loue and feare him, and shall be carefull to keepe his commandements. What then can be wanting unto those children, who being daughtars of the faith and pietie of their parents, are assured by the promise of God to be alwaies enrouled and gaured by his grace and bountie, whiche grace is the fountaine from which all prosperitie and blessings doe flowe unto vs? Moses sayth, that man doth not live by bread onely, but by euerie worde that proceedeth out of Gods mouth. Which is not to bee understande of food onely, but of all thinges necessarie to mans life. The fathers that leane this word to their children, shoulde not be carefull of their finding and clothing, or maintenance for them. For they are certayne by the worde of God, that in seeking his kingdome and the righteousness thereof, they shall hane all things that are necessarie for this present life. For beeing their shepheard, as he was of their fathers,

Deut. 9.

how

how can he forget them, or let slip the care
that he hath of his sheepe ? David spea-
king of the prouidence of God, and exhort-
ing euerie man to relie and trust upon it,
as he did, sayth : The Lorde is my shep-
heard, I shall not want anie thing . And
in another place where hee compareth the
state of the wicked with the godly, he spea-
keth thus of the godly : The vpright men
shall not be confounded in the peri-
lous time, and in the daies of famine
they shal haue enough. But the wicked
shall perish , and the enimies of the
Lord shalbe consumed as the fat of lābs,
euен as the smoake shal they consume
awaie. Hee goeth further. The wicked
borroweth and paith not againe, but
the righteous is mercifull and lendeth.
For such as be blessed of God shall in-
herite the land, and they that be cursed
of him shall be cut off. And a little after.
I haue bene young and am olde, yet I
sawe neuer the righteous forsaken , or
his seede begging bread, but he is euer
mercifull and lendeth, and his seede in-
joyeth the blessing for eue . Let then
the sickman leane his children to the safe-

Psal. 23

gard and protection of God. For he can not procure them a better or more faithful gardian. Hee neede not stande in feare of them, so they contayn themselves with- in his obedience, and walke in his feare, uprightly in all singlenes and simplicitie of heart. Hetherto haue we spoken of those things which we must set downe unto the sicke patient, as well to instruct him, as to comfort and exhort him to doe his endeauour: and also of the meanes that he must use to fortifie himselfe agaynst the temp- tations by the whiche he may bee assayled in time of sicknesse. It resteth now that we make a recapitulation of all this dis- course, that the Reader may comprehend and note briefly the summe of all that we haue spoken in this Treatise, and so use it to the comfort of the sick, as he shal find it most expedient.

Eccle. 7. Salomon sayth, It is better to go in to the house of mourning, then into the house of feasting, because this is the end of all men, and the liuing shall lay it to his heart. Teaching vs therby, y^e the chisell Studie & exercise y^e a man should use in this life, is to meditate of the fraile- nes,

ties, miserie, shortnes, inconstancie & un-
certaintie of the same, alwaies setting our
end before our eies, that is, death, which is
redy at euerie stride that we take, to tread
on our heeles, and never makes vs privie
neither houre nor day, when he cometh to
call vs like a doore keeper before our iudge,
to give accouit unto him of þ whole course
of our life. It is very good then for vs to
haue it alwaies in memorie, that we may
gird vp our laines, & keepe our lampes al-
waies burning in our hands, least we bee
surprised by the quicke comming of our
spouse unlooked for. But let vs be readie to
receive him when he commeth, & go with
him into his rest. But forasmuch as the
loue of this life, the sweetnes and pleasures
of this worlde doe cast vs in a sleepe of-
tentimes, and distract our mindes from re-
membrance of these things, to awake our
selues, wee cannot doe better, then to fre-
quent the houses of those that are visited
by the hand of God, and the hospitalles and
houses of God, not onely to see and beholde
on euerie side the examples and images of
the corruption and mortalitie of our poore
nature, to this end, that we may humble our

M 2 selue,

selues, and containe our selues within the bounds of modestie: but also to put our charitie in wre in conforting and making strong the pore languishing and afflicted members of Jesus Christ.

First, then we must shew them that all our diseases come from God, who sendeth them, sometimes to correct vs & bring vs backe from our wickednes, sometime to proue and make triall of our vertue. Giving vs by this means matter and argument to make demonstration of the faith and trust that we haue in him , to craue his mercies by our earnest prayers and sorrowfull sighings, to acknowledge and confess our faultes and offences by our griefe and displeasure. And to bring the sicke person so farre , to cause him to make an humble & true confession of his sinnes, wee must first set before his eyes what is the spring and principall cause of all diseases, as well corporall as spirituall, and how that to heale them vp, hee must take awaie the causes that engender them: that is to saie, our sinnes, from the which we cannot otherwise be delivred, but by the remission and pardon that God doeth give

gine vs through his grace, so that as ^{S.}_{John. 3.} sayth, wee doe confesse them vnto him, and be assured, that Jesus Christ is our aduocate and propitiation to Godward, by meanes of his iustice, by the which hee doth hide and deface them, so that they shall not be laide to our charge at the day of iudgement.

And for that the loue which by nature we beare vnto our selues, doeth so blinde vs, that we cannot see, or think our selues to be so vicious and corrupt as we are, we must pul awaie this baile from before the sick mans eyes, setting before him the lawe of God, wherein as in a glasse hee may view and behold all the course of his life, to make him know, that by the same, not onely all our actions, but also all our nature is condemned to be abominable, naught and vicious.

For profe and confirmation hereof, we must alleadge vnto him in generall, that we are conceived in sin, that we are all borne the children of wrath, that wee are but flesh and vanitie, that we are sold vnder sinne, that in vs there dwelleth no god thing, that our righteousness is lyke

olde rags, and filthie clothes. And to conclude, that we are altogether nothing but dust and rotteness. Then must wee discourse unto him all the commandements of God, and shew him particularly, that when he would examine himselfe thoroughly, he should finde none of them, but hee hath oftentimes transgressed, and beginning with those of the first table, to call to his minde,

I That he hath not done his best iudeour, to inquire after God, and to seeke to know him.

That he hath not loued him with all his hart, with al his strength, and with all his soule.

That hee hath not alwaies put his trust in him.

That he hath oftentimes doubted of his promises, and mistrusted his aide and succour.

That he hath trusted to the strength of the flesh, and such meanes that men might prouide, rather then to the succour and aide of God.

That hee hath not looked for all his prospe-

prosperite and increase, from the enely fa-
vour and blessing of God.

That he bath not alwaies called up-
pon him in all his actions, with full assur-
ance and hope to be heard and helped of
him.

That he bath not alwaies meaded and
reverenced him, as appertaineth to his
high and soueraigne maiestie.

That he bath not thanked him, and
blessed his holy name, for all things at all
times, and as well for his adversities as
prosperities.

2 Then next, that thinking up-
pon G D D, hee hath imagined him
to bee under some humane and bodilie
shape.

That hee hath not conceyred him
to bee a spirite incomprehensible, infinite,
inuisible, immortall, impassible, immuta-
ble, soueraigne in power, in bountie, mer-
cie, justice and veritie, as an example and
myxour of all vertue and perfection, the
spring of all lyfe and light, the foun-
taine and fulnes of all goodnes, the heape
of all happiness and blessednes, the begin-
ning and end of all things, who is all in all,

and by his onely word doth cause all creatures to breed and subsist.

That he hath not serned and worshipped him in spirite and truth, as he requareth of vs, and commandeth vs in his lawe.

That he hath beeне more curios of ceremonies and exterior shewes of piety, then of pitie it selfe, and rather to seeme a god Christian, then to be one in deede.

And lastly, that he hath not alwaies thought in his minde, that the true & lawfull service of God doth consist in the onyl obediencie of his will,

That speaking of the name of God, it hath not beeне with such respect and reverence of his maiestie as is meete.

That he hath never studid and given his minde to sanctifie and glorifie his holy name as he ought.

That by wicked life and conversatiōn he hath beeне cause that the ignorant and infidels haue blasphemēd his name.

That he hath not heard, read, and meditated the word of God with such attencionnesse, desire, feare and zeale as is requisite to honour the Lodde whiche speakeþ

keth by it, and the name of him of whom it is announced.

That hee hath not alwaies spoken of the workes of God, nor acknowledged in them the greatness of his power, wisdom and bountie, with such praise and admiration as they deserve for their abundance and magnificence.

That being at the table of the Lord, euerie time that the holy Supper hath bene celebrated, he hath not vsed such humilitie, devotion and contemplation of the holy mysterie, nor hath not lifted vp his heart on high to heaven, where Iesus Christ sitteth on the right hande of God the father, as he shoulde do.

That in the dayes ordyned to abstaine and rest from prophane and bodilie workes, to apply our selues wholy to the sanctifieng of his holy name, hee hath not given himselfe at al to the meditation and exercise of spirituall things, thinking vpon and seeking nothing else but onely those things which are from above.

That he hath bene oftentimes more carefull for his worldly affaires, then to seeke the kingdome of God, and the righ-teousnes

seouthesse thereof , preferring by this
meanes this transitorie and corruptible
life, before the eternall and blessed life : the
care of this bodie, before that whiche hee
ought to haue of his soule : the seruice of
the world and his flesh, before that where-
with hee ought to honour God aboue all
things.

That upon small and light occasions
he hath absented himselfe from the place of
Conuocations and publike assemblies, ther
to make publike confession and protestati-
on of his faith , to shewe his devotion and
the feare of God that is in him, to edifie the
congregation by his good example, and to
make knowne to euerie man without any
shame, feare, dissimulation and hypocrisie,
the religion that hee will followe and
keepe , resolving to live and die in the
same.

That hee hath not laboured to in-
struct and catechise his wife, his children,
his servantes, and all his familie, as a
good Christian ought to doe, calling them
morning and evening to **P**rayers, ex-
horting them to reade and meditate the
wordes of God, to sing **P**salmes, hymnes
and

and spirituall songs in his praise, and to conferre among themselves of holy and godlie things, and never to wande anie thing more then that which may aduance and increase daylie the knowledgē and feare of Almighty G D among them.

That after these spirituall exercises to the which hee ought chieflie addicte himselfe on the Sabbath daie, as to heare Sermons and Exhortations with feare and reverence, to bee assitant in all humilitie at the confessions, pray-ers and thankesgivings that are made to G D for all the assemblie, hee hath not employed the rest of the time to vi-site prisoners, to comfort the sicke, to in-quire after the poore, and helpe to relēue their necessitie.

Then when we haue briefly di-scoursed unto the sicke person the faultes that he maye haue committed agaynst the commaundementes which are in the first Table, wee must goe unto the seconde, and doe also in the lyke man-ner.

5 First, that he hath not yelded such honour and reverence vnto his superiors, nor shewed his obedience so dutifullly and readily: nor lastly, had so great feare to offend, as God doth command in his lawe. And if at anie time he hath performed his dutie toward them, then it hath bee ne rather sleightly, and more for fear of punishment if he shoulde haue negleeted it, then for anie respect that he bare them in conscience, or desire that he had otherwise to obey vnto God therein.

That he hath not alwaies prayed so duly vnto God for their health and prosperitie to direct them by his holy spirite in all their counsels, and give them grace so to order themselves in all their actions, by his holy word, and generally to blesse and guide them in all their waies, as he is bound by the expresse commandement of God.

That he hath not spoken of them at all times reverently, as his dutie is: and if in his presence some haue spoken euill of them, he hath held his tongue, and answered nothing for them at all.

That.

That he hath not thought so reverently of his Pastors, who haue had charge of his soule, to gine unto it the spirituall food, that he hath alwaies respected theyr authoritie, hearkned to their voice, taken their good lessons, obeyed unto the true doctrine that they preached, and bended his necke willingly vnder the sweete yoake of Jesus Christ, that they haue laide vppon him in his name.

6 That he hath not loued his neighbours as himselfe, desiring and procuring their good as well as his owne.

That hee hath hated them, when hee thought to receive soime damage or iniurie by them, desiring their death and some ill hap to befall them.

That he hath desired & sought means to be revenged of his enemies, little regarding how God hath forbidden it, reseruing unto himselfe the appeale and vengeance of all iniuries done unto him, his children and seruants.

That he hath not taken pittie of the poore, nor done what hee coulde to helpe with his goods to nourish, cloath, and harbour them, and to aide them with necessarie

farie things for their comfort and solace in
their miseryes and calamities, where-
with they are compassted in rounde a-
bout.

That hee hath not resisted the wic-
ked and ungodly which did oppresse them,
and employed all his power and meanes
that he coulde make, to defend them from
the violence and outrage that is offered
them.

That hee hath not reioyced at the
prosperitie of his neigbours, but hath bin
zealous and envious of their felicitie: when
he hath seene God hath blessed them, and
preferred them in anie higher degree then
himselfe.

7 That he hath not kepte and posse-
sed his vespell: that is to say, his bodie, in
honour and holynes, as hee ought to doe,
nor considered that it was the temple, the
which God by his holie spirite had conse-
crated unto himselfe, and that hee ought
for this regard to keepe it from al filthines
and pollution.

That hee hath not kepte his eies from
wanton looking so carefully as hee ought:
but in stead of turning them aside, to avoid
such

such sightes, hee hath let them gaze and
runne after their owne lusts and wanton-
nes.

That he hath not so chassned & brought
his flesh under, as he ought, to make it ob-
edient to the Spirite in all things.

That he hath fedde himselfe to daintie,
and hath not alwayes vsed such sobrietie
and abstinence, as is requisite to reppresse
his passion, and to quench the heate of his
concupiscence.

That by demises, letters, presents,
laughters, lookings, dauncings, iesture, and
immodest mouing of the bodie, hee hath
made attempt to defile the chastitie of his
neighbours wife, daughter, or maide ser-
uant.

That in his fashion of apparelling
himselfe, he hath sought rather to trimme
vp the outwarde man, thinking thereby
to please the world, then by a modest shew
and behaviour of himselfe in his manners
and apparell, to edifie the Churche of
God.

That he hath not bene carfull enough
to keepe the chastitie of his eares and
tongue, neyther to speake or heare
anie

arie dissolute or dishonest purpose.

8 That he hath coveted to enrich hym selfe siby nister meanes.

That in the trafique and affaires that he hath had with his neighbours, he hath not alwaies vised that upright dealing, iustice, sinceritie and equitie, that God commandeth, according to the rule of humane societie, that God will haue kept and observed amongst all men.

That he hath beene readie in time of dearth and famine to enhance the price of his wares and marchandise, & so to make his owne profite by the publike miseries and calamities of many.

That he hath reserved and locked vp in his coffers, caues and garners the superplus of his goods, that God hath giue him for the maintenance of himselfe and his family, being due unto the poore, robbing and defrauding thereby those unto whom it did of right appertaine.

That not considering at all that godlynes with a contented minde (as the Apostle saith) is great riches, and therefore it shoulde suffice vs to haue our cloathing and boode, and that onely which is needfull for

our bodies, hee hath not thought himselfe
to be rich, if besides this hee have not ma-
ny superfluous things.

That he hath not beeне liberall, nor
readie to give of his goods to whosoever
should aske him, considering and belieuing
that it is a more blessed thing to giue then
to take.

That he hath not paſte his worke
men euerie daie theyr wages, but hath
made them staie till the morow.

9 That he hath not loued the truth in
word and deed, doing nothing foolishly and
vnadvisedly, but shewing a grauitie and
sinceritie in all his affaires, customes and
countenances, which should be worthie a
man of truth and sinceritie.

That in hym there hath beeне false
shewes and disguising, to exalte and mag-
nifie his vertues, or els to hide and excuse
his vices by some counterfaite colours.

That he hath not beeне so constant to
confesse & defend the truth against the blas-
phemers and enimies of the same, nor so
valiant to fight against those that by lyes
and errors sieke to impugne the same, as
he ought to be.

¶

That

That vpon envie and mallice hee hath gone about to backbite and speake euill of his neigbors, falsly condemning them in their actions, that are not blame-worthie, seeking by false accusations to obscure the glorie of their vertues.

That he hath delighted to heare flatering tonges that doe nothing but glose with him, and make him beleue that hee was more vertuous and lesse vicious, then his owne conscience could witnes and accuse him in secret.

10 Lastly, to shut vp his confession, we must shew him that all his nature, as also that of all other men that liue here on the earth, is most vile, vicious & corrupt, and that of himselfe he can bring forth but bad fruit, as a bad tree doth: that is to say, all wicked thoughts, all inordinate affectiuns, all filthie and dishonest talke, and all things contrarie to the will of God: leauing vndone all that is conformable to his will, and expesly commanded by him.

Then when we haue shewed unto him in this manner his faultes, to make him haue a better feeling of them, and to conceue in himselfe a greater displeasure and sorrow

sorrow for them, we must aggravate them unto him by the circumstances of place, time, and person, where hee hath committed them.

And then by saeling them, if we perceive him to be humble and contrite, we must lift him upp againe, and comfort him, in denouncing unto him the remission and pardon of his sinnes, and to assure him of it in the mercie of God.

Then must we discourse unto him the reasons contained in this treatise, to take awaie the feare that he may haue conceiued of death, the devill, the iudgement of God, and lastly the sorrowe that hee may haue to forgoe and leau this worlde, and the things that are therein, in lieu of the hope and desire that he ought to haue of those heavenly & incorruptible blessings. This done, we must kneele downe our his knees, and praise unto God for him and all the assemblie in this manner.

A Praier.



God the Father of all consola-
tion, who hast promised to
heare all those that call vpon
thee in sinceritie and truth, and
to reiect none that comneth to prostrate
himselfe before thy Maestie with a sigh-
ing soule and sorrowfull heart, humble,
contrite, and repentant, with the remem-
brance and ffeeling of his most grievous
simes, woe beseech thee altogether in the
name of thy sonne Jesus Christ our sau-
our and redeemer, that it will please the
to extend thy mercie vpon vs all that are
here assembled together, and specially v-
pon this our brother, whome it hath plea-
sed thee to afflict and visite by sicknes, and
by the same to cover, forget and forgive,
and cleane to blot out all his simes by the
which he hath so grievously offended in all
his lyfe. Beseeching thee that we would
please thee of thy great grace and favour,
to seale & confirme in his hart by the holy
spirit, the fergivenes that thou doest grant
vnto him by thy promise, of all his simes,
that

That he may feele in his conscience, and that with joy and full assurance hee may make himselfe ready to appeare before thee, when it shall please thee to call him out of this world: assuring him that there is no condemnation, neither for him, neyther for all those whiche by true faith are unitid and incorporate in thy sonne Iesus Christ. That not his sinnes, death and the devil, nor anie other creature whatsoever shal be able to separate him from thy loue, or cast him out of thy favour and grace, and that thy throne is not a thron of rigorouse justice, but an haven of health, a thron of mercie, a sanctuarie, & a place of libertie and freedome: so all the saythfull. God God strengthen, and increase his faith heerein, so that he may cover himselfe as with a shield, & be by this meanes made strong and invincible against all temptations, wherewith hee may bee assayed, and that rejecting all other confidence, hee relie upon nothing but the sole righteousnes, obedience and sacrifice of thine onely sonne, to assure him agaynst the daie of thy iudgement. And now we beseech thee good God, to give him grace

to pardon and forgiue from the bottom of his heart all his neighbours, who have by anie wise offendid him: to the end that hee beeinge united by true charite with all the members of the bodie of thy Churche, may also be knyt and ioyned with thee who art the head thereof. Lastly, we beseech thee that it wold please thee to gyue vs also grace so well to looke into the person and disease of this our brother, that seeing how short and uncertayne the course of our lyfe is, wee may thinke betyme of our owne selues, and reciting our mynnes from the vanities of this woorlde, wee may bestowe that litle tyme that we haue to liue here in learning the wisdome of God, that is, to believe firmely, and to trust in his promyses, to shew our obedience in all thinges that he doth command , and to take diligent heed to sive and avoyd all things, that hee defendeth vs in his holy word.

FINIS.

A S H O R T C O N-
solation for the sicke, taken
forth of the holy
Scriptures.



Whosoever is of God, *John.3*
heareth Gods word, *Mar.7*
and doeth not onelie *Heb.1*
heare it, but keepeth *Esa.40*
and followeth it also:
Rom.5.

alde as doth a garment, but the worde of
God abideth for ever. Now seeing it is so,
that by a man sin is come into the world,
and by sinne death, and therevpon by con- *Rom.7*
sequent all afflictions and aduersities doe
depend: verie well may the life of man bee
termed a continual fight here vpon earth,
where the flesh doth fight against the spi-
rite, and the spirite against the world, the
flesh and the devill, who are the deadly e-
nemisies of our soules. But following the
counsel of the Apostle, to get the victory in

P 4 this

the spirituall battaile, wee must resist and
strive against them constantly by faith.
For the victorie which overcommeth the
world, is our faith, the which is an assured
knowledge of the loue of God towardes
vs, by the which hee declareth in his Go-
spell to bee our Father and saviour, by the
meanes of Jesus Christ his sonne. Ha-
ving then such a firme faith for our princi-
pall foundation, acknowledge and con-
fesse your selfe before the maiestie of God,
to be a pore and miserable sinner, concei-
ued and borne in sinne and corruption, re-
die and apt to doe euill, unreadie and un-
apt to doe any good, and that by your vice
and sinne you haue transgessed without
measure the holy commandementes of
God, so that you haue purchased by his
just judgement bitter euil and perdition
upon you. Yet you haue great sorow in
your selfe to haue offendid him so grie-
uously, condemning your selfe and your
vices with true repentance, desiring that
the grace of God woulde succour you in
this your great calamite. Praise you then
with a firme faith ; if you cannot with
yeþ mouth, yet from your heart : That

God

1. Pet. 5.
1. John. 5.
Heb. 11.

Psal. 51.
Luk. 17.

God our most mercifull Father, woulde
not enter into count or judgement with
you, but that hee woulde take some pittie
on you, in the name of his sonne Iesus
Christ our Lord; and that hee woulde blot
out our sinnes and staines by the merite
of the death and passion of the same Iesus
Christ, in whose name you present unto
him this holy prayer the which he taught
us, saying from the bottome of your
heart: John.14.14. *Our Father which art in heauen, &c.*

Our Father which art in heauen, &c. Mat.6.

Then do acknowledg from the bot-
tome of your heart your unrighteousnes,
be sorrowfull for your sinnes, repent your
selfe unmercifully, and the kingdome of God
will drawe nigh unto you. Confesse that
there is no righteousness, no innocencie, no
god knowes neither of yours, nor in you:
but that as the childe of wrath, conceived
and borne in the time of olde Adam, you
merite eternall death and damnation. And
yet all the sinnes in the world, when you
shall have committed them all, are not ga-
ble to make you afraid. For Jesus Christ
the very sonne of the eternal God, became
verie man, conceived by the holy Ghost,
borne

Psal.51.
Psal.142.

Mat.3.

1 Th.3.

2 Tim.1.

Eph.2.

Psal.51.

Rom.8.

1 Cor.15.

1 Cor.15.

1 Cor.15.

Rom. 3. borne of the virgin Marie, to sanctifie you
 Luk. 1. and make you cleane from sinne. He suffe-
 Mar. 1. red under Pontius Pilate, many afflict-
 Pbil. 3. ions and iniurious tormentes, making him
 Act. 3. selfe a flame and a captaine to set you out of
 Mar. 27. captivitie. Jesus Christ was crucified, as
 one accurst, upon the tree of the crosse, to
 deliver you from the eternall curse. Jesus
 Christ was dead and shedde his precions
 bloud to wash you, to redeeme you, and to
 deliver you from death, hell, and the pow-
 er ofathan. Jesus Christ was buried
 Esa. 53. in the grave, to burie all your sinnes with
 Apoc. 1. him, the which he hath borne and blotted
 Heb. 29. out. Jesus Christ descended into hell, in
 1. Pet. 1. suffering an extreame anguish to delyuer
 Rom. 6. you from all the paines and dolours of
 Act. 2. death. Jesus Christ is risen vp again from
 Mar. 16. the dead to make you rise againe in your
 1. Cor. 15. own bodies resplendent with glorious im-
 Act. 1. mortalitie. Jesus Christ is ascended vp in
 Col. 3. to the heauens, that after him you should
 1. Job. 2. ascend also. Jesus Christ sitteth at þ right
 Heb. 7. hand of God the father almighty, beeing
 Mat. 25. your aduocate and mediator to him & the
 Psa. 61. propitiation for all your sinnes. We looke
 Rom. 8. that he shal come to iudge the quicke & the
 dead,

dead, to reward euerie man according to his workes. But to the faithfull that beleue in him he shall not impute their sins, for having iustified them by his grace, hee shal make them raigne with him for ever in his heauenly throne.

N. Such is the great mysterie of our redemption, the which by the grace of the holy Ghost you ought firmly beleue to hane bene wrought for your saluation.

Matt. 35

Doubt not then at al, but by the merite of

Eph. 1

Jesus Christ, the head of his Church, you are incorporate and engrafted a member into the same, thanking him in all humilitie, that it hath pleased him of his greate grace, that you haue lived in the communion and fellowship of his fafhull people, nourishing you with his word, and with his bodie and bloud, confessing assuredly the great mercie of God by the forgivenesse of all your sinnes, the which he hath boughsased you thorough Jesus Christ, who shall rapse you vp againe at the last daie, to make you raigne with him in life everlasting, the which he hath promised to all those that beleue in him, being baptised in his name.

Matt. 4

1. Cor. 18

Roms. 5.

1. Cor. 15.

Mark. 16.

N. Seiring

Nowe N. seeing that you have this
faith, doubt not but to receive the promise
of faith : for God is true of his promise, he
is no liar, as men are. First heaven and
earth shall passe , but the word of God ab-
ideth for ever. God he is your father and
creator, you are his creature & the work-
manship of his handes. He hath not made
you to destroy you. For he is the saviour
of all men, and will not the death of a sin-
ner, but rather that he turn from his wil-
kednes and live. Wherefore I announce
unto you in the name of God, that by his
great bountie and mercie hee doeth freely
give unto you full pardon and remission of
all your sinnes, by the onely merite of his
sonne Jesus Christe our saviour , in the
shedding of his most precious blood, for it
is the propitiation not onely for our sinnes,
but also for the sinnes of the whole
world.

*Rom. 3.
Math. 24.
Esa. 40.
Gen. 1.
I. Tim. 12.
Math. 9.
I. Tim. 2.
Math. 9.
Mark. 2.
Luk. 5.
Tit. 3.
I. Tim. 1.
Act. 4.
Apoc. 5.*

I. John. 2.

Math. 17.

Rom. 8.

N. Jesus Christ sayeth by his owne
mouth, that all things are possible to him
that belieueth. Believe then without all
doubt, that Jesus Christ inesting our
flesh is become verie man, and died for us,
having borne all our sinnes in his owne
body,

bodie, to wipre them out and deface them. Present unto God the precious death of his sonne Jesus Christ, and by the merit of the same death and passion aske him mercie and forgiuenes, saying with great humilitie and repentance from the bottome of your heart.

Lord God Father almighty haue *Rom. 3.*
mercie vpon me a pore miserable sinner, for the loue of thy deare sonne Ie-*John. 1.4*
sus Christ my Lorde and Sauiour: and *Math. 26*
by the merite of his death and passion *Psal. 30.*
please to receiue my soule, the whiche
I commend into thy hands.

N. You must haue a firme beleefe and *Rom. 8.*
trust in God. For if hee bee on your side,
who can be agaynst you: for Jesus Christ
who is the immaculate lambe, hath over-
come all for you. He hath offered himselfe *Esa. 53.*
once for all, and by that one oblation hath *Heb. 7.10.9*
defaced all our sinnes. He hath rased out
our folly and vrighteousnes, abomination
and the obligation that the devill had
against you, and with this good Lord and
master Jesus Christ God the father hath
gauen you all things.

N. Fortifie your selfe then in Jesus
Christ,

Rome.8.
Esa.55.
Mas.11.

Christ, who calleth and inviteth you by his Prophets, Apostles, and Euangelists, to come freely unto him, saying : All you that thirst come to mee and drinke your fill . Come to me all ye that trauaile and bee heauie laden , and I will refresh you.

s. Job.5.

N. Believe assuredly that Jesus Christ hath acquitted and discharged you from all your sinnes , and hath reconciled you to God his Father, unto whom with great humility and repentance say from the bot-
tome of your heart.

Rom.3.
John.14.
Marth.26
Psal.30

Lord God Father almighty haue mercie vpon me a pore miserable sinner, for the loue of thy deare sonne Ie-sus Christe my Lorde and Sauiour: and by the merite of his death and passion please to receiuue my soule, the whiche I commende into thy hands.

Mar.16.
Deut.8
Psal.3

N. Hane then a good hope, for cer-
tainly hee will receive your soule as his
owne , for the loue of his sonne Iesus
Christe our Lorde , who is the Sau-
our and redeemer of all those that be-
lieue in him. Moses and all the pro-
phets

phets have witnessesse, that all Nations shall receive saluation and blessing from Jesus Christ. The Apostles and Evangelistes witnessse, that Jesus Christ is not come to call the just, but sinners to repentance, and to give his lyfe for the redemption of many, for hee hath shed his bloud for the remission of sinnes. Believe then and doubt not in anie case. For Jesus Christ hath purged and washed you cleane from all your sinnes, having promised that all those that beleue in him and his Father who sent him, shoulde have life everlasting, and shoulde not come into iudgement, but passe straighte from death unto lyfe.

Now N. bee of good cheere in Jesus Christ, for hee hath loued you dearely, and washed you from all your sinnes by his bloud. Have then a strong faith and valyant resolution to encounter couragiouslie with your aduersarie. You neede none other buckler to defend you, but the precious bloud of Jesus Christ, the whiche by the vertue of his death and passion hath reconciled

Eze. 33

Gen. 3.22

Mark. 9

John. 10

Heb. 1

John. 3

Apo. 1

Rom. 5

reconciled you to God the father : unto whom with great humilitie and true repentence you must saye :

*Rom. 3.**John. 14.**Math. 26**Psal. 30*

Lord God Father almighty, have mercie on me a pore miserable sinner, for the loue of thy deare sonne Iesus Christ our Lord and Sauiour : and by the merite of his death and passion vouchsafe to receive my soule , the which I commend into thy hands.

*John. 10.**Act. 4.**Rom. 8.**Rom. 10**Heb. 11*

N. Have a good hope and firme faith that this godly God full of mercie and compassion wil receive your soule as his own, into his handes for the loue of his son Iesus Christ. For there is none other mean vnder heaven given unto men , by the which we must be saved, & no other salvacion but in Iesus Christ. Arme your selues then with this Iesus Christ, for he hath done all for you. He hath accomplished the law for you. He hath vanquished all your enemies that fight to overcome you.

Now N. reioyce your selues in God, stand firme in this lively faith. Followe and imitate the holy Patriarches, Prophets and Apostles, who are all saved in this faith, who assured you that your aduersarie

verfarie cannot ame wate hurt you. For *John.5*
 your processe is gotten by Jesus Christ; *1. Job.2:1*
 who is both your judge and your advo- *Psal.22*
 cate. Wherefore you may boldly say with
 a stedfast beliefe, When I shoulde walke
 in the shadowe of death, I shall feare
 none euill, for thou Lord art with me.
 Then good N. be never a mearie, saying
 from the bottonne of your heatt in all true
 humilitie and repentance.

Lord God Father almighty, haue
 mercie on me a pore miserable sinner,
 for the loue of thy deare sonne Jesus
 Christ our Lord and Sauiour: and by *Rom.3.*
John.14.
 the merite of his death and passion *Math.26*
Psal.30
 vouchsafe to receive my soule, the
 which I commend into thy hands.

A verie godly Praier for one that is
 gricuously afflicted by sicknes, and
 readie to die.

ECCLESIASTICVS. 18.

Use Phisick before thou be sick, ex-
 aminate thy selfe before thou be iudged
 and in the daie of visitation thou shalt
 finde mercie.



God

Math. 26

Mark 6.

Mark 4.

God doth admonish vs to pray continually, but especially when we are touched with his rods of correction. Wherefore all the kinred & faithfull friends who visite the sick person, ought not onely to visite and haue a care of his boode, but also seeke some spiritual medicine for his soule. And this must bee done by good prayers, confession of sinnes, and Christian exhortation, according to the woerde of God, without the which no man can live. And that all things may be done orderly and zealously, the assistance must prostrate themselves before the maiestie of GOD saying: Our aide is in the name of God. And then saie the generall confession of sinnes, and after that this prayer as followeth.

Math. 18

Job. 14

James. 5

Lord God almighty, and Father of mercie, we that are assembled together in the name of thy welbeloued sonne our Lorde and saviour Jesus Christ, trudging upon his grace and favour, we haue bin so bold as to come before thee to call upon thy holy name, making our onely refuge in thy soueraigne bountie, of which we

We desire not onely to seele and fast in our
selues, but also in þ extremitie of thy poore
creature, who is grievously afflicted with *1. Cor. 11.*
sicknes of bodie, affliction and calamite of
minde. We knowe Lord, that thou doest
justly bisse & chastise him with thy rods, *Psal. 78.*
To make him understand and seele thy fa-
therly affection towards him. But thy
great mercies which thou hast wort to
be towards our Fatherz, are not yet at
an end, and clean forgotten. For thou art
that great God eternell, full of pittie and
compassion whiche never changest. Thy
holie word doth teach us plaine, that the
earth is full of thy mercies, the whiche doe
farre surpassee thy justice. Wherefore O
Lord, appease thy wrath towards this thy
creature. Haue pittie and compassion on
him for the loue of thy sonne Jesus Christ
our Lord. Looke not vpon his sinnes, but
look vpon the face of thy Christ, who
hath fully satisfied for him in offering to
thee the greate sacrifice of his body vpon *Heb. 7. 6. 9.*
the crosse. We beseech thee then most gra-
tious and mercifull Father, make him
seele thy grace, the whiche thou hast never
refused to give unto anie of thy chyldren.

Marh. 26
Psal. 162

John. 3. 7

O a And

*Mat. 6.**Rom. 11.**Rom. 8.**John. 1.
Esa. 22.**Apoc. 1.**Mat. 16**Psal. 30.*

And because thou art our Father for ever
 who alwaies knowest what is necessarie
 and expedient for our salvation, we do not
 pray and beseech thee to prolong or abridge
 his life, for we rest our selues wholy vpon
 thy holy will, the which we desire onely to
 please. Thou art wise enough without any
 other counsell to dispose of thy creature
 according to thy good pleasure. But if it
 please thee to call him awaie, who is he
 that is able to resist? Or if thou wilst re-
 store him his health again, who is he that
 can or dare reprehend thee? For all things
 are in thy handes, & nothing is done with-
 out thy holy will & prouidence. Although
 Lord, is of thy fauourable grace thou pro-
 long his daies, thy rod shal serue for a cha-
 stisement to amend him and turne him to
 thee, & we with him shal yeld thee thanks
 and praise. But if it bee thy determinate
 will to let him passe into a better life, we
 beseech thee for thy sonne Jesus Christ his
 sake, to forget all his sins and offences, the
 which thou hast blotted out and washed
 away by the sheddynge of his most precious
 bloud. Let it please thee by the merit of the
 death & passion of thy sonne, to receive his
 soule

soule into thy hands, when thou shalt call him out of this world. Lord God despise not the work of thy hands: for see here thy poore creature almost at the last gaspe,
Psa. 137
Psa. 129
Psal. 51.
 which calleth unto thee from the depth of all his languishes and miseries, presenting thee with his sorrowful & penitent soule, with an humble & contrite hart, the which we beseech thee to accept of for the loue of thy sonne Jesus Christ our Lord: in whose name thou hast promised to heare our prayers. Wherefore Lord, we beseech thee to take vs into thy fration, and to illuminate our hearts and understandings, that we may stil come to thee and cal vpon thy holy name, as thy sonne Jesus Christ our saviour hath taught vs to call vpon thee in all time of our neede, saying: Our Father which art in heauen, &c.

Lastly, most mercifull and gracious God and father, may it please thee we beseech thee, to upholde vs alwayes by thy grace and power, that by the infirmitie of our fleshe wee doe not stumble and fall, and for that wee of our selues are so weake, that wee cannot stande steadfast one minute of an houre, strengthen vs by.

D 3 thy

Heb. 11.

thy holy spirite, and so arme vs with thy
spiritull giftes and graces, that we may
constantly persevere in the faith, without
the which it is not possible to please thee.
Strengthen vs then day by day in the
same faith, whereof we will make confes-
sion vnto thee with heart and mouth, say-
ing: I belleeue in God the Father, &c.

When may they looke howe the sicke
person doth, vsing gracious and Christian
speeches vnto him, but if no signe of am-
endment appeare, some after they may find
out a fit time to aske of him if he would
willingly heare to speake of God, and to
beare his woorde, whilist hee is in perfect
sense and memorie: then may they
beginne this little Cate-
chisme whiche fol-
loweth.

A SHORT

A SHORT CA-
techisme to refresh the
memorie of the sick person in points
of Christianitie , and to make him
*chieflie understand the mysterie
of our Redemption.*

The Minister.

N.
Bother, euerie man who knoweth himselfe well, and saeth of what condition and qualitie hee is, must strelp confesse, that albeit he be created after the image and likenesse of God, yet that he is conceined and borne in the sinne of olde Adam, and so made a poore and miserable sinner, ignorant, unconstant, and full of all iniquitie, and by consequent, subiect to all miseries, afflictions, and aduersities, and finally to death. Of all which, sinne is the cause, the which God wil not suffer to bee unpunished, but affliceth vs therfore daily.

Gen. x.
Psal. 51.
Ephe. 2.
Rom. 5.

and doth plague and punishe vs in this
worlde, least hee should condemne vs with
the worlde. Wherefore deere brother N.
hane patience in your sicknesse and afflic-
tion, and you shall possesse your soule in
spirituall ioy. Confesse your sinne, and ac-
case your selfe before the maiestie of God
vnto whome you must cast vp your eyes
to contemplate him by faith: confessing
your faith with heart and mouth before
all this assistance of your fau'full Bre-
thren. For it is written, With the heart
man belieueth vnto righteousness, and
with the mouth man confesseth to salua-
tion. Hearken then to these questions
that I shall demand of you, and answere
to them faithfully, according to the under-
standing that God hath given you. But
if you cannot answere by reason of your
sicknesse, I will answere for you, and it
shall suffice vs verie well to understande
your meaning, and the constancie of
your faith, in the which you must liue and
die.

Nowe I must first aske you, where-
fore and to what end were you created in
this world.

The

*1. Cor. 11
Psal. 31*

Rom. 10

Mash. 10.

The Sick. To know God.

The Minister. Willas it necessarie for you to know God?

S. Yea verily: for seeing that he is my soueraigne God, without the knowledge ^{Psal. 16,} & 17,
of him, sure I had beene more miserable then the brute beastes.

M. Seeing that you know God, you know well that he is power, wisdom, and infinite bountie, one God in threé persons, the Father, Sonne, and the holy Ghost. The onely God that Abraham, Isaac, and Iacob have worshipped in spirit and truth. The onely eternall God, who hath created heaven and earth, and all thinges therein contained. Is not the knowledge that you have of God, such?

S. Yes.

M. But so simple knowledge of God, is it sufficient to bring you to life everlasting?

S. Very hardly. For it is life everlast-^{Iob. 12.} ing, to confess, and to know one onely God, and him whom hee hath sent, his onely Sonne for ever, our Lorde Jesus Christ.

M. Wherefore is it necessarie for you to

*Gen. 1.
Ioh. 1.
Luk. 1.
I. Joh. 5.
Gen. 18.*

to confess and know the Lorde Jesus Christ?

Rom. 5
Psal. 51.

Luke. 24
Psal. 21.
Rom. 11.

Mark. 1
Luke. 1
Ephe. 2
Psal. 51.

Rom. 8

Rom. 5

Mark. 26.
Heb. 7

S. Because I must recover in Jesus Christ, all that I lost in my selfe, by the sinne of old Adam, in the which I was borne and conceived, therefore it was meete for my salvation, that Jesus Christ verie God, and verie man, intersting our flesh, should give me of his grace and fauour againe that which I had lost in Adam.

M. Verie well saide. And therefore was Jesus Christ, conceived of the holy Ghost and borne of the virgin Mary, to purge and sanctifie you, but you for your part, were conceived and borne in sinne, and of sinfull parents. Wherefore you must confess, that without Jesus Christ you had remained a pore and miserable sinner, fudged to eternall death.

S. So in deed I had. But I firmly believe and confess, that this good Jesus Christ hath reconciled mee to God his Father.

M. But how hath he reconciled you to God the Father?

S. By

S. By his death and passion in
shedding of his most precious bloude,
for to deliver mee from everlasting
paines. This god G D D Jesus Christ
hath suffered for mee vnder Pontius Pi-
late manie afflictions, iniuries and tri-
bulations. This Jesus Christ was cru-
cified for mee, as one accursed, vpon
the tree of the Crosse to deliver mee
from the eternall curse, vnto the which
Adam had made me subject. This my
Saviour Jesus Christ was verily buried,
to burie with him all my sinnes, to
the ende that they shoulde not bee im-
puted vnto mee before God. This
is my Lorde and Saviour Jesus Christ,
who descended into hell, suffering an ex-
treame anguish and pangue for the time,
to deliver mee from eternall paines of
hell.

M. All this that you haue now con-
fessed of Jesus Christ, is it sufficient to
save you?

S. No: for the holie scriptures must
bee in all thinges fulfilled. For what had
this profited mee, that Jesus Christ was
borne, crucified, dead, and buried, and gone

downe

*Act. 3.
Math. 27*

*Act. 2.
1. Pet. 2.*

*Esa. 53.
Math. 26.*

Mar. 10.¹

x. Cor. 15.

went into hell onely for mee, and if hee
had not rose againe? Wherefore I be-
lieue and confess that my Lord my heade
and Saviour Jesus Christ, is risen from
the dead, to make me rise againe with
him, as one of his little members, into e-
uerlasting life.

Act. 1.

M. Consequentaly it is written, that he
is ascended up into heaven, sitting now at
the right hand of God his Father. But
what profit get you by his ascencion?

Col. 3.

1. Job. 2.

S. My Lord, my heade and Saviour
Jesus Christ, is ascended up into heaven,
to make me ascende after him: for where
the head is, the members are also, and I
constantly believe, that sitting at the
right hand of God his Father, he is mine
advocate, intercessor, and mediator to-
wards him, assuring me that nothing
may hurt me, he being both mine advo-
cate and Judge. Wherefore I neede not
to feare the day of his iudgement, when
he shall come to judge the quicke and the
dead, for I believe and confess with a
sternall beliefe, that there is no iudgement
of condemnation for them that are faith-
full members in Jesus Christ.

Rom. 8.

Job. 5.

Mat. 25.

Rom. 8.

M. Wilha

M. Who hath given you the grace to understand and doe these things?

S. It is by the grace of the holy Ghost, Job. 5.
meonely God, with the Father and the Sonne, by whom wee receue all these gifts and graces which are offered unto us in Jesus Christ.

M. Seeing þ. you haue already confessed,
þ. you are one of þ. mebers of Jesus Christ,
it followeth then that you are incorporate
also into his church, the whiche þou must
belike to be holy, catholike, & uniuersall.

S. I believe verily the holy Church Ephe. 5.
uniuersall, to be washed and made cleane
in the precious bloud of Jesus Christ, and
I give him most humble thankes that he
hath givien me grace, to bee a little mem-
ber of his church. And being baptised in
his name, hath made me lye in the com-
munion, unitie, and charitie of the same,
having taught and instructed mee by his
holy word, nourished mee with his verte
bodie, and givien mee his most pretious
bloud to drinke in hope of eternall life.

Mat. 4.
I. Cor. 11.

M. Seeing you are so surely grounded
vpon the corner stome, whiche is Jesus
Christ, in knowing your selfe perfectly,
you

I. Cor. 10.

you must also acknowledge the principall god that you have received of this good God Jesus Christ.

Psal. 51

Luk. 17.

1. Tim. 1.

Act. 4.

Apoc. 1.

Marb. 26.

Heb. 1

Marb. 10

S. Not without god reason. For I will not bee ingratefull to acknowledge the gifts and graces which I have received at Gods handes. Therefore I confess that I am a pore and miserable sinner, who have grievously offended the bountie and justice of God, having transgressed his most holy commandements. Wherein I have deserued eternall death and damnation. Neverthelesse appealing to the mercie of God, I aske him forgiuenesse: and believe and confess without all doubt, that he hath given mee full & absolute forgivenesse of all my sins, by the onely merit of the death and passion of my Lord and saviour Jesus Christ, in the shedding of whose most precious blood, I assure my selfe sufficiently and thoroughly to be washed and made cleane which is the greatest benefit and contentment that I could euer receive. This is my faith in the which I wil live and dye by the grace of his holy spirite.

M. Seeing that you have received so great

greate a benefite at Gods hand, by the
meanes of his sonne Iesus Christe, it is
meet also that you shoulde doe that which *Mar.11*
he commandeth you. For even as he hath
pardoned [and] remitted all your sinnes, so
likewise must you pardon from the bot-
tome of your heart, all those that have at
any time offended you, for otherwise you
walke not in Gods commandements. *Math.5.*

S. Herein I acknowledge the law of Ie-
sus Christ to bee mosse holy and perfecte,
commanding vs to loue our neighbours,
our friends and enemies, as our selues. *Math.9.*

Wherfore I beseeche all those whom by
word or deede I haue offended to forgerue
me, with as good a will as I forgerue all
those that by any means haue ever offen-
ded mee, wishing with al my heart that I
might do them as god service & pleasures
as unto my best friends & dearest brethre. *Luke.23*

M. Seeing that it is the ordinance of
God that all men shall die, wee cannot re-
sist his ordinancie. But we must alwaies
conforme our selues to his most holly wil.
Wherfore deare brother, you must not
think alſſ I ſpeak unto you y[which] y[ho-]
ly prophet Eſay told unto king Ezechias,

having

having his message from God: Set thine
house in order, for thou shalt dye and
not live This good counsell should moue
you to haue a great care for the spirituall
disposing of your conscience: that is: first
to turne your selfe vnto the Lord, and be-
wade your sinnes, as this good kyng did:
craving pardon and pittie at his handes,
and crying hym mercy for your sinnes, say
from the bottom of your hart: Lord, God
haue pitty and mercy on me a poore wret-
ched sinner, for the loue of thy deare sonne
Jesus Christ my Lord and Sauour. Se-
condly, you must not forget your familie,
which by your last will and testament
you must set in so god ordre, that after
your decease it may be in peace and quiet
without strife, contention, or going to
law. Then must you so order your fami-
lie, that euerie one haue their owne, with-
out defrauding any person. Leave your
wife, your heire, your children andkins-
men in god loue and charitie one with an
other, that there arise afterwardes no
division amongst them. This done, you
must so forget all cares and sorrowes of
this wicked world, which shall passe and
vanish

length abideth, with all the consequence
therof. But be it which doth the will of God
shall abide for ever. As for your children,
you are but onely their naturall Father
for a time : but God is their spirituall Fa-
ther for ever, who hath them in his tuncly
and holy protection, to keape, trouish and
preserue them from all euill, so that they
will walke in his wayes. Moreover, being
that you are a Christian, bothe a membre in
the holie sacrament of Baptisme, you
knowe long since, that we have here no a-
biding Cittie, but wee looke for a better
dwelling place that shal continue for ever.
Therefore I beseech you in y name of God,
not to be sorie to forgo any thing in this
world. For here we are all but strangers
as our fathers were. If it please the Lord
God then that you shal tylodge and come
before him, are not you ready to obey his
will and commandement? Or if he see fit
more experient for your saluation to pro-
long your life, as he did to this good King
Ezechias, will not you bee content with
that whiche it shall please him to doe with
you? Yes surely. For he is your Lord and
Master, you are but his servants: hee is

your creator, you are but his creature, and the workmanship of his hands. So then you must dispose of your selfe at his will, unto the which onely you must conforme and submit your selfe, saying from your verie heart.

Lord God, thou knowest my necessitie before I aske, if it be thy will to prolong my life, thy will be done: if it please thee to call me to thine sward, thy will be done also: for thy creature Lorde, hath none other will but thine.

¶ Now deere brother, comfort your self in the Lord, who if hee haue ordayned to call you, your calling shall be most happie: for you must beleeme & hope with a strong faith, that hee will raise you vp againe in your owne boode in a glorious immortallite, the which is alreadie purchased and giuen unto you gratis, by the vertue and efficacie of the precious bloud of our Lorde and saviour Jesus Christ. In the name of which Lord and Saviour, God blesse you and keepe you, and make the light of his countenance to shire vpon you, and be mercifull unto you. Therefore God turne his cheerfull face towards you, and keepe you

1. Cor. 13

Apoc. 2

you in good prosperity for ever. So be it.

This done, if the sicke person doe not amend, but drawe towards his end, in the agonie of his death they shold reade unto him aloude the Christian Consolation, which is before, and beginneth, Whosoeuer is of God, &c . And God no doubt shall gine him his grace to die his true and faithfull seruant, like a good Christian and member of Christ Iesus. So be it.

F I N I S.

